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A CONSIDERATION Upon the Book of *ESAIAS STIEFEL.* OF THE Threefold State of Man, and his New Birth.

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BY

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The Open Fountain in the Heart of JESUS CHRIST, be our Source and Conſtant Quickening.

1. MOſt Honored and much Eſteemed Sirs, in the Love of *Jeſus Chriſt*, and in the Union of his Humanity, my Singular Friends and Brothers: It is meer Joy unto me, and the Recreation of my Soul, that I do now perceive from divers places, that the moſt precious Tree of Chriſt our Salvation (hid through the fleſhly Anti-chriſt) beginneth again to green from the very

Root, through all the Gates of Darkneſs, in the midſt of the Captivity of *Babylon*: Much more do I rejoyce in the Outgreening Plant of its Amiableneſs and Lovelineſs, Power and and Vertue; ſince I find my ſelf alſo to be a little Twig on the ſame Tree, and that it is ſo ſweet and pleaſant; and I ſee this with great admiration, that it, as it were, in the midſt of the Night beginneth to green forth with fair Twigs; yea, that in the midſt of the Winter, Lillies and Flowers grow.

2. Is not this contrary to all Outward Reaſon, that an old, deſolate, broken houſe (that continually expecteth by the Tempeſt to be thrown into heaps) beginneth to become New again: and ſet forth its firſt youth, as if it had never been

been old? We see now the first shape of this Tree, how it was in its youth; and how in the age and youth of it there is one Shape, Power and Vertue: Is not this a great Wonder?

3. We became in our First Mother (that bare us all) blind, and are now in our old age in the end become seeing again in the Mothers bosom: We became dumb and lost our Mother-Tongue, and find it now in our old age again, so that we know our Mother in and by the same, and can speak with her out of her own Tongue. Ought not we justly highly to admire, that we were in our Mother, and knew her not? that we have been such a long time blind in her, and now become seeing in the old age?

4. But shall we speak of our

Old age? No: We are a New Branch, born of our first Mother; We were a dryed Branch on the Tree, but the Mother hath brought into us her Sap and Vertue, and brought forth a young Twig out of her self, wherein she will have Joy, and through which she will bring forth her fruit; yea, she hath born a young Son out of the Old; he shall not be blind, neither go out from her, but abide in her house; for he is her only Heir, in whom she hath Joy.

5. Loving Brothers, Let us rejoyce and be glad in the Lord, that our City *Jerusalem* in *Zion* is now a building again, in which our Mother dwelleth, and shall also be our Everlasting Habitation.

6. Sithence then, Loving Sirs and Brothers, as I perceive, you stand

ſtand alſo with us in the greening Eſſence, and have received a ſeeing Eye; therefore I deſire to refreſh my ſelf heartily in my Members in the Eſſence of my Mother with you, in our new Life; and I beſeech you, that you would underſtand it no otherwiſe, then in true Sincerity and Love, as one Member is bound to the other.

7. That I thus will ſpeak with you, is not done to aſcend above your gifts, nor to exalt my ſelf above you, becauſe a ſharper underſtanding is given me of the Divine Myſtery: but rather take it thus, *viz.* that I am not become your Breaker, but rather a Beam in our Building in the Houſe of the Mother of us all; not through Humane Reaſon or Art, but he that hath Power hath ſo ordained it; even

He

He that doth what he will.

8. Now a House must not only have spars and beams, but also Stones for the Foundation; and it must have divers Joynts. Now, if the Lord placeth one for the Foundation or Corner-stone, and useth another about the Building, then we ought to learn to acknowledg the one the other, every one according to his gifts; and not to despise or reject one another, in regard of the unequal gifts, as is practised hitherto for a long time in *Babel*: But rather consider the good and benefit of the House, and that the one Juncture must not be as the other, although it is all one within another, and is together but one House.

9. To me it is given to understand and to speak of the Ground;

Ground; to another of the whole Building of God, as in a sum: Yet the Ground and the Whole House is but One, it comes from One Spirit, and all serveth for the Wonderful Manifestation of God.

10. Therefore if I shall speak with you out of my gifts, and shew you the House within, I desire you to understand and take it Lovingly: I do it not out of Levity and Presumption, but in true Knowledg given to me of God for benefit and bettering; that our Pearl might be found, and the Enemy (that hath so long detained us captive) be choaked in his own Poyson; that we may learn to know the Wonderful God in his bottomless Wisdom, and delight our selves in him as Children, like as a Branch on a Tree, in his Essence

ſence and Power; which Joy and delight is a greening in our Lives Eſſence: Therefore you will not interpret it otherwiſe.

11. You have ſent me a Book to behold my ſelf and alſo your Friends, and requeſt me to open my knowledg thereupon unto you; which doubtleſs in my Writings (which you have in your hands) might be to you already ſufficiently opened and underſtood what I would thereupon anſwer you: Yet ſeeing it is for Gods Glory and the Benefit and Salvation of Man, I wil give you a ſhort and ſummary Anſwer unto it, and further refer you to my (other) Writings.

12. Of the Author himſelf, (who indeed according to mine outward Man is unknown to me, yet in the Spirit is not a Stranger, but born out of my

Mo-

Mothers Eſſence and Power,) I ſee, ſay and know ſo much out of his Written Words, (which without doubt are alſo his Spirit and full Will,) that he indeed hath wholly given over himſelf (as he alſo throughout mentioneth of himſelf) into the Mothers boſom, and deſireth nothing elſe but the Mothers Life and Spirit.

13. And that indeed the Mother-ſpirit is in him, as in the old, and yet now in a new greening Eſſence doth keep the old in the grim Qualm Priſoner, and is ſo ſunk down with the old Eſſence, that he cannot know himſelf; in that he ſuppoſeth, he is wholly and totally and throughout new and without ſin and ſpot: This is truly and rightly ſaid, yet only according to the Inward new Man born out of Chriſt; but not

not according to the Mortal Corruptible Man, which the New holdeth captive in him, as through-piercing and wholly overshadowing him.

14. The Old Stock or Husk (understand the Body, which *Adam* by his Imagination into the Earthliness brought into us out of the Earthly and Diabolical Essence, as a Contrary Qualm) is not that which greeneth, but the disappeared Image of God, (understand that which was given to *Adam* out of the Divine Substantiality, as from the Second Principle, out of the Kingdom of Heaven,) which by the bringing-in of the Earthly, dyed, or (as I might express it) was again enclosed or shut up into the Eternal Quietness, as into that Nothing, when it lost its right Divine

Life:

Life: and this is it, in which the Eternal Word became Man, and brought in again the living Substantiality with its Entering and Opening, and out of Death brought forth Eternal Life. This same Divine, and also in Death enclosed, humane Substantiality or Flesh, became Man, (to which the Earthly Husk only did adhere,) and held the Earthly burning Death captive in it self: Therefore we must observe a Difference when we will speak of our selves.

15. The Holy Scripture also speaketh not of a wholly New Flesh, *viz.* that the Old cometh to be conceived wholly New in Divine Essence, and begotten in God: otherwise it must follow, that the Evil introduced bestial Flesh with the bestial Properties were (become) exalted in the

Power

Power of the Majesty.

16. And if one would say, that the Earthly Qualm is wholly killed in the New Birth out of Christ, and that it doth wholly and totally dye in the Death of Christ, as the Author (of the Book) saith, That the old Man is altogether Dead and Nothing, and Christ alone liveth and governeth in this outward visible Flesh, and doth all: then must and should Man also eat and drink after the Manner of Paradise, and enjoy only an Heavenly Qualm: For Christ eateth no more Earthly food, but Divine. The bestial Maggot-paunch doth neither suffer us to call the Whole Man (out of all the Three Births) Divine, much less the Kingdom of this World of Stars and Elements, which is the Qualm, Life and Regiment

ment of the outward Man.

17. We cannot deny (be a Man so holy as he will) but that the Spirit of the Outward World is the Spirit, Life and Guide of his Outward Flesh; and we see clearly, how the outward Man standeth in a Starry Constellation; when it leaveth him, he falleth away and putrifieth.

18. Yet since it is given to me of Gods Grace, to know what the Earthly, and also what the Heavenly Man is in One Person; (therefore) I will a little delineate and signifie, how things stand with the Author of the Book sent to me; and that out of the Ground, although in a childlike simplicity; for a Rule to the Author, and those that read his Book.

19. As for the Author him-

 self,

ſelf, I underſtand, that he indeed may well be a godly Man, born anew, and holy in Chriſt with his New Birth in the New Man, in regard of the Inhabitation of Chriſt: For the Subſtantial Inhabitation is throughout agreeing with the holy Scripture; as he alſo highly aſſevereth it; and I have in that Point no Objection at all againſt him: It is the true Ground, that God hath begotten us for children out of his Heavenly Subſtance in himſelf, through his Power in the Word in Chriſts Fleſh and Blood, out of his own Eſſence.

20. I underſtand alſo *Fleſh* and *Spirit* in one Subſtance, and by no means *Spirit* without Fleſh and Blood: I underſtand alſo, that it is come to paſs in the Womans ſeed, and cometh yet always

always to paſs; and I ſay upon ſure ground, that Chriſt in and out of mine own humane Eſſence is born a new Creature in my ſelf: as the Author alſo throughout ſaith.

21. But the Author wanteth the Underſtanding of the Three Principles in one another, *viz.* of the Threefold World, one within another: He diſtinguiſheth not one from another: He hath wrapt up himſelf wholly with all Reaſon and Senſes, and hath caſt himſelf wholly into the Incarnation of Chriſt, into his Suffering, Death and Reſurrection, and hath denyed his own outward Life. He deſireth to live only in and of Chriſt: He rejects all, what is and liveth contrary to it: He deſireth nothing but what is of Chriſt, that Chriſts Life, Spirit and Will,

may be his Spirit, Life and Will. Thus he is, as it were, ſunk down into the Life, Will and Spirit of Chriſt, ſo that his old man is, as it were, dead; although according to the Kingdom and Qualm of this World, in his own Principle in himſelf, he liveth and is not dead: for he cannot dye, until the Spirit of the Outward World in his Conſtellation do leave him: and yet he doth not dye then, but goeth into the *Myſterium* of the Outward Principle with his Wonders and Works, until the Judgment of God for the Reſtitution of all that which we have loſt in *Adam*.

22. This right Chriſtian Entrance of the Author is very Right and without falſhood: it is alſo gone rightly with him in Chriſt, if it be ſo indeed (as I fully

fully perceive) as he writeth of himſelf. But his knowledg of himſelf, what and how he is, were need better to be declared: He hath caſt himſelf into the middle of the Tree, where he indeed is ſafe, and ſtands very Well: But the Root of the Tree is yet hidden to him, he ſtanderh therein as a Twig, but in the middle.

23. When a man will ſatisfie the humane Mind, ſo that it may yeeld it ſelf into Eternal Reſt, then a man muſt ſhew it the Root of the Tree whereout Spirit and Fleſh have their Original: A man muſt ſhew and manifeſt unto him the *Center* both of the Eternal and alſo of the Original Nature, ſo that he may comprehend the Earthly and alſo the Heavenly *Myſterium*. Then is the Eternal Be-

ginning and the Eternal End altogether One; In this the Spirit of the Soul lieth down to rest, for it seeth the Wheel wholly and perfectly.

24. With this Description the weak corrupted Nature is very ill contented; for a thing is requested of it, that it cannot do. The Author saith, it ought altogether to dye, that Christ alone might live in the Flesh: This the Nature will not, but hopeth for a Renovation, the which it putteth on as a garment, but not Essentially in Power: But as fire doth through-glow a stone; so the beams of the Holy Ghost go often out of the Second Principle of the New Man through the Old. And as Iron in the glowing, and without the glowing, is still Iron at one time as at

the other; so is also the Earthly Man.

25. He must be servant to the Inward Man, when the New with his glowing Divine Fire goeth through him; he also willingly doth it, so long as the fire-glowing shineth through him; but he cannot change himself into the Inward Kingdom: For the outward Flesh and Blood, saith Christ, shall not inherit the Kingdom of Heaven; it shall and must putrifie, as an husk from the Essence of the Corn sown in the field.

26. You have, Beloved Sirs, the Ground of this Mystery in my Book of *the Incarnation of Christ*, and in a Book of *the Threefold Life*, very largely, how Man standeth in a Threefold Life: *Viz.* 1. According to the Soul, in the Eternal Fa-

thers Nature, and in the Root of the Dark World, in the Center of the Eternal Original, as in the Spirit of the Eternal Father.

27. 2dly, How the right true Image and Similitude of God greeneth out of the Soul, as out of the Death in the Souls Magical Spirits Fire, in another *Principium*, or in another World, and becometh free (as God himself) from Nature, as also from Death, Qualm and Pain; and that the true Image of God liveth not in the Regiment of the outward World, nor useth for it self the outward food and drink, but eateth of the Divine Substantiality, as of the Bread of God, Christs Flesh and Blood; so that Christ liveth in it, and it in Christ; and that same Eating consisteth in a Spiritual Desire,

fire, and also cometh to pass truly and substantially; and that the Soul is therewith nourished in her hungers-fire; and that a great Gulf happeneth between the Soul and the true Image in the Death of the Fire.

28. As we see this in Fire and Light, and have therein a true form, pattern and similitude; where a man (by a comparison) understandeth the Soul by the fire-glow; for it is in it self (what concerneth it alone, without the noble Image) a fire-eye, consisting in God the Fathers Eternal Nature, brought from the Spirit of God out of the Fathers Property into the outward Created Image, which was Created both out of the Outward and Inward heavenly Divine Substantiality: and we understand the Noble Image in or

by

by the Light, and in the Vertue of the meek Light, that outshineth from the Dying, as from the Consuming Qualm of the Fire: Where then we see, how the Light dwelleth in the Fire without any feeling of the fire-qualm; and how the Fire is a painly Essence to Nature, and the Light is free from the Fires Nature, and yet without the Fire it is a Nothing.

29. Secondly, I have shewed you in the fore-mentioned Books, how the Fire is a Magick-desire of Meekness to cool it self, and to fill its dry Hunger, whereout it receiveth Life and Light; and again, how that the Light is also a great Desire of the Fire, to awake its Life, Vertue and Power through the Fire.

30. Thirdly, How that the

Light

Light in its Desire maketh a Substantiality (and Being) *viz.* Meekness; which taketh its Original in the Dying in the Fire; which Meekness is called the Water of Eternal Life: for it is a sinking through the Death; and it giveth Sensibility and and Substantiality: and how the Fire doth again draw that same Substantiality into it self, and satiate it self therewith; and out of that same Indrawing it doth again beget a Spirit out of it self, which continually goeth again into the Substantiality, and at length bringeth the shining from the Fire and Light into the Substantiality: Which Shining or Splendor in the Substantiality of the Meekness is called *Tincture*, which bringeth the Substantiality into the highest Ornament and Colours, and

thus

thus Reneweth the Eſſence, *viz.* the forms of the Dark World to the Fire-life, and high-graduates it, and changeth it into another thing: ſo that out of the unpleaſant painly Qualm of the Firſt Principle through Fire, the higheſt Joyfulneſs ariſeth in the precious Tincture. And thus the worſt is the cauſe of the beſt; In which Type (or Figure) we underſtand in the Inward Birth, the Birth and the Subſtance of the Holy Trinity.

31. And then fourthly, I have declared to you in the fore-mentioned Books, how that the Whole Subſtance of all Subſtances is a Continual Deſire to manifeſt it ſelf in its Deſire; and that this Deſire to Manifeſtation is the Fiat, and the Power in the Light is the Word;

and

and how that the Word hath moored the Fiat in all the Forms of the Eternal Nature, according to the Light, and alſo according to to the Dark World; through which the Deſire, according to both the Worlds Properties, hath made Subſtance in it ſelf, whereout in the Subſtantiality Good and Evil is ſprung, according to the Property of each World: out of which Subſtance this viſible World is created with the Stars and Elements as an own and peculiar Life, yet not ſeparated from the Eternal: And moreover it is declared, how that the Inward Spiritual Subſtance hath in its Deſire manifeſted it ſelf with this outward viſible World, as with an Image.

32. Now, when God created Man

Man as an Image after his Substance, a Similitude after God, he created him out of the Mother of all Substances, and out of all the Three Worlds.

33. For God would behold himself through Man in One Image; he should be a Similitude after God. His Body he created both out of the Outward and Inward Substantiality, as out of the Earthly and Heavenly; and breathed into it, through his Spirit, a living Breath, that is, himself, according to the Divine World, and also according to the Outward World.

34. For the Spirit of God is the Spirit of every Life, but distinguished into Three Principles of Three Worlds: As, 1. According to the Dark World, after the First Principle, accord-

according to which God calleth himself an *angry Zealous God*, and a *Consuming Fire*, which is the Eternal Nature.

And, 2dly, According to the Light-World, as according to Gods Love and Meekness, in regard of which he is called *the Holy Spirit*.

And, 3dly, According to the Outward World, the Ayr-Spirit, with the Qualm of the Stars and Elements. Thus Man hath received a Threefold Life, the Spirit of all the Three Worlds.

35. Now it is palpable and plain enough to understand, that the Holy Ghost had not his Regiment in the outward earthly Flesh; but in the Inward Heavenly: For with his entering into the Humanity, he also brought in with him the Heavenly Divine Substantiality.

36. For

36. For Gods Spirit dwelleth from Eternity to Eternity only in Heaven, that is, only in his own Substance, in the Power of the Majesty. Now when he breathed himself into the Image of Man, then the Heaven was in Man, for God would manifest himself in Man as in an Image after himself, and open the great Wonders of his Eternal Wisdom through Man.

37. Therefore we must rightly consider Man, what he is, and not make an Earthly Beast of him, neither an Angel of his earthly part; but he is created into the Wonders in respect of the Earthly Kingdom, *viz.* according to the Third Principle, that he should manifest the Wonders in Figures. For to that end he hath the Inward Spirit out of the first Principle;

but

but he ſhould not domineer therewith, neither with the Outward, but yeeld himſelf over to the Holy Ghoſt in the Second Principle; and in the outward Life be as a Child in the Mothers boſom.

38. For the Spirit of God had in him the outward Kingdom, as it were, ſwallowed up, like as the Light ſwalloweth up the dark Night, that a Man ſeeth it not. But through his Imagination into Earthlineſs, the Earthlineſs and the dark World became manifeſt in him: For the Souls-fire did imagine after Earthlineſs, and brought earthly Infection into it ſelf. Thus the Souls-fire began to burn in the earthly Qualm, and became manifeſt in the Earthlineſs; whereas yet the earthly form and ſhape ought not to have been manifeſt.

39. And thus the Soul alſo luſted to eat of Evil and Good, as of the evil poyſonous and grim Property, out of the Dark Worlds Subſtantiality, to wit, of Lying, Deceit and Falſhood, in which ſhe lived in Gods Anger, and in the Dark World.

40. For the Outward Earthlineſs hath its Original (in the Creation) out of the Subſtantiality of the Dark World, and not only (out of) this, but alſo out of the Heavenly: This God forbad *Adam, viz.* that *he ſhould not eat of the Tree of the knowledg of Good and Evil*; otherwiſe he ſhould dye from Paradiſe, as from the Divine Subſtantiality.

41. For the Heavenly pure Element with the Divine Eſſence greened through all the fruits, which were created for Man,

Man, and he ſhould have eaten after a Magical manner; the Separation was in his Mouth, ſo that the Heavenly ſwallowed up the Earthly, like as the Day the Night: as we alſo know, that our Life, which we now have, muſt enter into a Tranſmutation, if it will be called a Child of God, it muſt again put on God, whom in *Adam* it did put off.

42. For we underſtand and know, that *Adam* with his Imagination (underſtand the Soul) is gone out of the Divine Power, as from the Second Principle into the Outward, as into the Third, and the poor Soul lieth now captive in a ſtrange Lodging, where the Devil afflicts her, and ſtill brings his Imagination into her, unleſs ſhe gives her ſelf wholly again into the Second Principle, (which in Chriſts

Perſon opened it ſelf again in the Humanity;) and in that ſame Life, be again born in God: otherwiſe ſhe ſtandeth meerly naked with her Root in the Dark World, as in Gods Wrath; and with her Image-figure in the Deſire of this Outward World, and therein ſhe will not be acknowledged and received for a Child of God.

43. But ſince it is ſo, that *Adam* with his Imagination into the Earthlineſs, hath awaked the Inward Kingdom in the Anger, that it burneth in him and all his Children, and brought the Earthly Deſire into his Heavenly Fleſh, thereby we underſtand, that there-through the Holy Spirit is departed from the ſame Subſtance: For *God curſed the Earth*; that is nothing elſe, but that he departed with Paradiſe from

from Man; the Life of Paradiſe (which was in *Adam* in the Divine Eſſence) was extinguiſhed: Wherefore God ſaid to *Adam, What Day thou eateſt of the Tree* or the Plant *of the knowledg of Good and Evil, thou ſhalt dye*; that is nothing elſe, but to dye to the Kingdom of Heaven, and to become Living to the Earthly Qualm.

44. For thus ſaid alſo the Serpent, *Thou ſhalt not dye, but thine eyes ſhall be opened thereby, and ſhalt be as God:* But the Serpent deceived *Eva*; indeed her earthly Eyes were opened, but the heavenly were ſhut up.

45. Thus we alſo underſtand, that *Adam* with his Imagination hath wholly brought the Will of the Soul into the Outward World, and hath made his Outward Fleſh wholly

Earthly and Beſtial, (in which the Stars and Elements did immediately domineer,) and ſo dyed wholly from the Heavenly Subſtantiality; although there is no Death or Dying in the Heavenly Subſtantiality; Only, ſince Gods Spirit departed from it, it was ſhut up into the Quietneſs (or Stilneſs) as into the Nothing: and therethrough Man loſt the Similitude of God, even the Noble Image.

46. Therefore ſaid Chriſt, *You muſt be born anew of Water and the Holy Spirit, if you will ſee the Kingdom of God:* The Water is the Heavenly Subſtantiality, begotten of the Meekneſs of the Majeſty of God; in which the moſt noble Tincture is Heavenly.

47. And underſtand us, that the

the Word of God, *viz.* that which became Man in *Mary*, hath again brought that ſame Water or Divine Subſtance into our, in Death incloſed and ſhut up, Subſtantiality; underſtand, not into the Earthlineſs, but into the Heavenly part, which was brought into *Adam* with the Holy Ghoſt, when He brought himſelf into the Image: For the ſeed of the Woman ſhould break the Serpents head. Gods Eſſence took upon it the Eſſence of Man, and became Fleſh; and not only the Eſſence of the Fleſh, but alſo the Eſſence of the Soul. Thus the Divine Life came again into the Fleſh, and the Second Principle was again born in Man to a Life in God; and yet the outward Kingdom adhered unto it.

48. Since then we are all ſprung

from *Adam*, we are alſo all of us born out of his corrupt ſinful Fleſh, and are all in Gods Wrath, and with the Soul ſhut up in the dark World: for we are born into the Earthly frail Life out of the Earthly evil and perverſe Will, in Diſobedience, in meer Anguiſh, Miſery, Poyſon, Malice, Hatred and Anger, out of the Eternal Death: we are born from the Kingdom of Truth into Lyes and Deceit: The Devil hath brought his Will into Us, and therein we live and eat continually of the forbidden fruit;

49. Unleſs we return with our Will, and enter again into the New Birth, which Chriſt hath opened for us in our Humanity. Then we become again conceived in the Word that opened it ſelf in *Mary*, in the true Humane

Humane Eſſence, and become pregnant of the Saviour, as of the Divine Kingdom.

50. God is not revealed in us in the Earthly Eſſence, but in the true Image, which diſappeared in *Adam:* but the Outward adhereth to the Inward. The Inward Man manifeſteth the Divine *Myſterium*, and the Outward Man manifeſteth the Outward *Myſterium*, as the Mirror of the Wonders.

51. Thus the War goeth on in the New or Regenerated Man; the New will be Maſter, for he beholdeth the Divine World; and the Old oppoſeth him, and Will alſo be Maſter, for he beholdeth the Outward World: But if the Inward groweth & waxeth ſtrong in the Will of God, (underſtand, when the Soul hath given her ſelf over wholly

wholly thereinto,)then the Outward is taken Captive: For the Inward killeth dayly the Outward with Gods Love and Meekneſs, ſo that the Outward cannot bring into the Fire of the Soul his earthly, peſtilent, and of the Devil infected evil Deſire and Will.

52. Yet the Outward cannot wholly be killed before his Diſſolution: for if the Outward Man ſhould be wholly killed, then muſt the Kingdom of this World wholly break off from him: and the Outward alſo cannot wholly be put into the Renovation; for the Devils Infection ſticks faſt in him: But the Outward muſt again be put into the *Myſterium*, and in the Laſt Day be brought through the Everlaſting Fire, where then the *Turba* ſhall ſwallow up the Evil

Evil Deſire in the Fire, and the *Myſterium* ſhall again with its Wonders appear on the Noble Image.

53. Therefore I can with no ground ſay of mine outward fleſh and blood, that it is Chriſts fleſh, and moreover perfectly holy and without fault: Only, I can with Truth ſay of the Inward Man born of God, that he is conceived in Gods Eſſence, as in the Word of Life, which was again promiſed *Adam* in Paradiſe, which opened it ſelf in the Bound, in the moſt bleſſed Virginlike Mirror, as in the Divine Virginity, in our Subſtantiality that was ſhut up in the Death.

54. For in this Conception is the Kingdom of Heaven, or the Heart of God, the Man to the ſeed which is ſown; and the ſeed of the Woman (underſtand

the

the ſeed of the Soul and of the noble Image incloſed in the Death) is the Matrix, which receiveth into it the ſeed of God after an Eſſential manner; ſo that God and Man becometh One Perſon, according to the form (or manner) of the three Worlds, as they ſtand one in another, and yet the one is not the other: for they poſſeſs not one the other, but every one dwelleth in it ſelf; ſo that although God in Chriſt be born in Us, yet we can by no means ſay, when we ſpeak of the whole Man, *I am Chriſt*; for the Outward is not Chriſt: But thus we can and may ſay upon good ground, *I am in Chriſt, and Chriſt is become Man in me.*

55. But his humane Kingdom is not of this World, and I with my new Man in Chriſt am not

not of this World: For St *Paul* ſaith alſo, that *our Converſation is in Heaven, whence We* (underſtand the Outward *Myſterium*) *wait for our Saviour Jeſus Chriſt:* For the Outward *Myſterium* on Man ſhall put on *Jeſus Chriſt* firſt in the Laſt Day, when the *Turba* ſhall afore be taken from the *Myſterium*, in which the Sin-mirror ſtandeth, which belongeth to the Anger of God; therefore a Judgments-day is ordained, when all ſhall be reſtored which we have loſt in *Adam*.

56. But if we with this outward viſible and palpable Fleſh were wholly perfect, then muſt the Outward Man have put on Paradiſe again, and then the Outward Man were Immortal and Unperiſhable, and could go through Earth and Stones; the four Elements alſo were, as it were,

were, ſwallowed up in One, as we ſhall be in the Laſt Day: then muſt (and ſhould) the Outward Man alſo eat no more of the forbidden Tree; the Magical Impregnating would alſo begin, and we not be born after a beſtial or animal manner.

57. But if the Author hath (as he ſaith) put on Paradiſe, then he is taken up: I as yet can ſay no ſuch thing of my ſelf. I have alſo ſought the Pearl with Earneſtneſs, and have alſo thereby obtained a Jewel. It is alſo given me to know the Firſt Man in Paradiſe; how he was before the Fall and after the Fall; and have alſo ſeen the Property of Paradiſe, but not in the outward Man.

58. I ſay alſo, that the Inward Man hath put on the Kingdom of God, and liveth in Heaven in God;

God; But there is yet a great Difference between the Outward and the Inward Man, as alſo between Us and the World of Paradiſe: Paradiſe greeneth no more through the Earth, the Lord hath Curſed the Earth, and the Outward Man dwelleth on the Curſed Earth, and eateth the Curſed fruit, he ſwalloweth down the Curſe into himſelf; and therefore here in this World there is no whole (or abſolute) Perfection.

59. But ſo far indeed it comes with Man, if he entereth into the New Birth, that he can tame the Outward Man, ſo that he muſt do what he would not Willingly; for the Inward depriveth him of the Power, and throughthrongeth him, as the Gold doth in a groſs Stone: But as the groſſneſs in the Stone becometh

cometh not Gold, ſo alſo the outward Man becometh not God; otherwiſe it ſhould follow, that alſo the Outward World ſhould be changed into the pure Deity.

60. The Outward Man is the Outward World of the Stars and Elements: and the Inward Man in Chriſt is the Inward Divine World; and the Soul is the Fire-world; for ſhe hath the Eternal Center to Nature in her ſelf; that Center is the Dark World; Therefore when ſhe loſeth Gods Light, ſhe ſtandeth in her ſelf in the Pit in the Dark World, *viz.* in Gods Anger.

61. That alſo the Author ſaith; He is through Chriſt ſo tranſmuted in the Death, that he cannot ſin any more, and thereupon leaveth the outward name of the outward Worlds Subſtance,

ſtance, that needeth another far plainer Declaration, and will hardly be taken (or granted) unleſs it cometh to a clearer Underſtanding: For the moſt holy men have acknowledged themſelves ſinners, not that they deſire it or would do it, but they complain (of it) before God, that the outward Man is become Living in the Anger of God, and that the Anger ruleth in them; as that high Apoſtle *Paul* ſaith, *Now if I ſin, I do it not, but the ſin that dwelleth in my Fleſh: Rom. 7.*

62. Now where ſin dwelleth in the Fleſh, there is yet no Perfection; therefore he ſaith further, *Wretched man that I am, who ſhall deliver me from the Body of this Death?* And ſaith, *I thank God through Jeſus Chriſt our Lord: So then, with my Mind*

I my ſelf ſerve the Law of God, but with the Fleſh the Law of Sin. The Scripture ſaith, *Before thee is none living Righteous*: Item, *The Heavens are alſo not pure before God.* Why ſhould then alſo an Angels name be given to the outward fleſhly Man, that lieth incloſed in the Anger of God? He is but evil, and ſtriveth continually againſt Gods Law, and belongeth to the Earth, and his *Myſterium* to the Judgment of God; He ſhall purge the floor.

63. But that it is ſaid, We are dead to ſin in the Death of Chriſt, is very true; that is once done for us all, but we muſt yet always die unto Sin in the Death of *Chriſt*; we muſt always kill the Man of Sin, that the New may live: But we cannot wholly kill him, but take him captive, and always

always pour Water on him out of Gods Meekneſs into his Fire-burning.

64. For the Soul is a Fire-eye, and is the greateſt Life; it will have Subſtance, in which its Fire may burn. But ſince it is in *Adams* fall turned (and bent) into this World, therefore the Kingdom of the Stars and Elements is entered into it to lodg there, which often bring-in a ſtrange *Turba*. Now, if the Heavens be not clean before God, how will then that be clean, that is governed by the Outward Heaven, namely, the Outward Life, that is only driven by the Outward Heavens Regiment?

65. The Incorruptible, as the new Man, cannot put on the Corruptible, as the outward Fleſh, for *Turba* is therein: this ſhall firſt come to paſs in the

Judgment of God, when the *Turba* ſhall be taken away from the Outward *Myſterium*.

66. But that the Author ſaith, *It is not poſſible that a Regenerate man can ſin*; by that we know he underſtandeth not ſufficiently the *Myſterium* of the Soul: We ſee it was poſſible in *Adam*, when his outward Man was pure and immaculate: for if a Man will ſearch from whence Sin hath its Original, he muſt look upon the Ground.

67. The new Body worketh no Sin, but the Soul by Imagining into the Wickedneſs bringeth Sin into it ſelf. Now, ſince the true Similitude after God hath its Beginning out of the Soul, therefore the heavenly Subſtantiality becometh Infected through the Poyſon, which is taken into the Soul.

68. Sin

68. Sin toucheth not the Heart of God, as the Center of the New Body, but the Subſtantiality is Infected; as when a Man poureth Earth into fair Water. The Fleſh of the New Man, and the Spirit of God, is not one thing: the Spirit of God remaineth in the new Man, although *Adam* be ſpoiled in regard of him; as it alſo came to paſs in *Adam*.

69. What falleth from the Light-world, it the Fire-world receiveth; if it be a grim Subſtantiality, then it is ſwallowed up in the Fire, and falleth into the Dark World into Eternal Death. When the new Body is infected it loſeth its Divine Life, the Deity loſeth nothing by it, but only its Mirror of the Wonders: For the Body is not God; only it is through the Spirit by

the noble Tincture highly graduated with the ſplendor of the holy Heaven, ſo that in it the Colours of the Divine Joy-kingdom do ſhine: But if it be darkened, then the Tincture ariſeth in another Property, *viz.* according to that, in which the Fire of the Soul burneth, ſuch a Tincture ſhineth alſo thereout; and as the Spirit of Man is in himſelf, ſuch an Heaven he geteth alſo for his Habitation.

70. Nothing can fall beyond God, for He himſelf is All; yet he is not called God in reſpect of his Anger, becauſe it devoureth much: did it not alſo devour the whole royal hoſte of *Lucifer?* they were Angels, and yet became Devils: how then ſhould it not be poſſible in a Man, who as yet beareth in him the Sin-mirror in the outward Fleſh?

71. In-

71. Indeed if the Soul goeth not into the falſe Luſt, ſo that it deſireth not ſin, then it is not poſſible: The Soul is free, it hath the high Fire-Principle in it ſelf, both to the Dark and alſo to the Light World: What it awaketh to it ſelf, that it hath; it can live in Gods Love, or Anger: Whitherſoever it turneth it ſelf, there it is received; ſo that it, as the Mother of the Eternal Nature, is in all things: Whither the Eternal Will turneth it ſelf, according to that its Image is alſo figured.

72. Therefore Man ſhould not be ſecure or bold in this World, but always humble himſelf before God, and caſt his Will into the Heart of God; all this time (whileſt he carrieth the outward Cottage) he liveth in danger; but while he abideth

with his Will in God, he is in Gods hand, and then no man can pluck Chriſts ſheep out of Chriſts hand, *John* 10. except the Will of the Soul teareth it ſelf out from thence, which happeneth, when the Soul is ſecure, then the Devil ſoweth his poyſonous Imagination into her, ſo that ſhe therein beginneth to imagine after falſhood.

73. You muſt underſtand, that the Soul ſtandeth in the Fathers Property, and the fair Image (when it is begotten) ſtandeth in the Sons Property: The Soul hath the Center of the Dark World, and the Image hath the Center of the Light World, as Gods Heart: But if it departeth from Gods Love, then the Soul bringeth its Image into the Fathers Property, into the dark World.

74. There-

74. Therefore we ought to be very humble and ſubmiſſive before our God, and not deſire to exalt Our Name, but the Name of God in Us: We are not the Tree with the Root, but little boughs and twigs on the Tree; We receive indeed the Eſſence and Vertue of the Tree, like as the Tree giveth it to the Twig: But the Twig ſaith not, I am the Tree; but it delighteth it ſelf in the Tree, as in its Mother.

75. If we put on Chriſt, then we are truly called *Chriſtians*; for the new Man liveth in Chriſt: But we ought not to ſay, I am Chriſt in this mine holy fleſh and bones, in this my viſible Converſation on Earth: for Chriſt ſaid alſo, *My Kingdom is not of this World*; Therefore Chriſts Kingdom *In Us* is much leſs

leſs of this World: For he ſaid, *I am gone forth and come from God:* Again, *I leave the World, and go the Father; and I will take you to me, that where I am, there ye may be.*

76. Underſtand it thus: When the noble Seed is ſown, ſo that the Lilly-twig is born in the Humanity of Chriſt, then he taketh it to himſelf, where He is: This noble Twig is not of this World, but it cometh from God, and its Plant groweth in Gods Kingdom; not in this World, not in *Adams* Manhood, neither in the Woman *Eva*, but in the Virgin, being neither Man nor Woman, but a chaſte Virgin, that follow-God and the Lamb.

77. For that is the Angel, whereof Chriſt ſpeaketh, *Matth.* 22. and *Mark* 12. *In the Reſurrection they are like the Angels of God:*

God: When he is born out of Chriſt, then he expecteth no Reſurrection for himſelf, for he is Immortal, if the Soul doth not poyſon him in the time of this World: But he Waiteth for the Outward *Myſterium*, as the third Principle, in which he hath ſown all his Wonders and Works; that ſame ſwalloweth up here the Outward Life with its Works, (and) that ſhall come again out of the *Myſterium*.

78. For the Firſt *Adam* before his *Eva* (he being neither Man nor Woman) ſhall ſtand: he ſhall have all the three Principles in him, as God himſelf, but not ſo mingled together as Now, when one is brought into the other.

79. The Outward World is compacted and born out of the Inward in the Deſire of the Inward,

ward, and in the Fiat created into a form; not altogether to a fading tranſitory Subſtance, for it ſhall be renewed in the Fire, and ſtand again to Gods Wonder-deed; not four Elements, but One, in which the four do lie hid: For the Outward World ſhall not rule, but the Inwârd Divine World through all things.

80. As little as the Outward Viſible World can be called God; ſo little alſo the Name of God becometh (or befitteth) the outward Life in fleſh and bones: For God gave *Adam* a name, and called him *MAN*; he named *Adam* MAN: This the higheſt Tongue underſtandeth Well in the Language of Nature, that the name *Adam* hath its Original from the Second Principle, as from Gods Kingdom, out of the

the Divine Eſſence; and the name *Man* from the *Limus*, whereout the outward Body was created.

81. For every thing getteth its right Name out of its Eſſence according to its Spirit: like as the moſt dear Name of *JESUS CHRISTUS* hath a double ſence: *Viz.* By the Name *JESUS* in the higheſt Tongue is underſtood the Motion of the Divine Center, as an Out-going Luſt or Delight, bringing the Lowlineſs in the Humility forth in the Out-going Joy-kingdom, in Majeſty.

82. And in the Name *CHRISTUS* is underſtood an In-going (or Entrance) of the Love into the Anger, a Breaking or Killing of the Grimneſs, and a Perfect Tranſmutation, with the forth-bringing of the Joy-kingdom:

dom: Wherein we then underſtand, that God himſelf hath reſiſted his Anger, as the Firſt Principle, with the Second as with his Love, and himſelf broken the grim Death, the which the Souls-ſpirit alone Underſtandeth, when it attaineth the Heavenly *Myſterium*.

83. Therefore we ought to beware, that we do not abuſe the moſt precious Name of God, but call him only a Chriſtian who is a Chriſtian, *viz.* the Inward Man out of Chriſt: The Outward ſinful Man retaineth juſtly his own Name from (or out of) his Mother, wherein he Liveth: Seeing God hath given to *Adam* an Outward Name according to the Outward Man, and the Inward alſo according to the Inward Man, why would We then mount higher then

we

we are in the Ground?

84. Now when the Author ſaith of himſelf, *I the living Word of God in this my holy fleſh and bones, ſay this and do this*, then the Dear Name of God is thereby abuſed: For when the Spirit of Man is choſen to be a Prophet and Mouth of God, then ſaith he only, *Thus ſaith the LORD*; as all Prophets have ſo ſpoken: He doth it not out of himſelf, out of his fleſh and bones, but the *LORD* revealeth his Will through him; He is only an Inſtrument thereto.

85. He is not in fleſh and bones, the *LORD*, but in the Life of Chriſt a fruitful humble Twig, that neither will nor doth any thing it ſelf, and alſo deſireth nothing but its Mothers Eſſence; the Mother may do with it what ſhe Will: The Mother

ther will only have humble Children to lie on her Breſt, and drink of her Vertue, and live in her Will, ſo that ſhe may delight her ſelf in them: for her fruit groweth upon their twigs, which is the praiſe of the Tongues in Gods Wonder-deed.

86. It muſt not be taken ſo, as if I would deſpiſe a Chriſtian ſpirit, but I teach in the Spirit of Chriſt in him, ſeeing I muſt ſpeak of the Root, and this is the Office given me, that we may edifie our ſelves in the knowledg in Chriſt in One Tree: and I beſeech you to underſtand it right; For to ſpeak with an Angels Tongue with the Mouth of the Holy Ghoſt, is a great matter: Let no man ride unarmed; if Gods Spirit armeth not his Tongue, Heart

and

and Spirit, and giveth assurance and Certainty, then let him not say, *The LORD speaketh.*

87. For often, when the Fire of the Holy Ghost shineth out of the Inward, *viz.* out of Gods Substance through the Outward, the Outward *Mysterium* is kindled, and rejoyceth exceedingly, and beginneth in the knowledg of the Light to speak with Tongues out of the *Mysterium:* But the Will-spirit ought Well to look to it self, that the Outward Spirit do not go too high, and speak with Tongues out of it self in the *LORDS* Name: For the Outward Spirit triumpheth when it getteth a Look, as if it were in the Inward, and mounteth often thus (aloft) with Joyfulness; But the Outward Reasons-spirit from the Stars mingleth it

ſelf willingly therewith.

88. Therefore it is a very ſubtil thing to ſpeak with the Outward Mouth out of Divine Tongues: the Holy Ghoſt muſt go upon the Wings of the Wind, and direct the Underſtanding, that the Mind may find it experimentally: for the Certainty muſt be in the Mind.

89. The Prophet that ſpeaks is not the Aſſurance, for he ſpeaks out of two Tongues, as out of the *Turba* of the Wickedneſs of Men, which he reproveth; and alſo out of the Love, out of Chriſts Humanity, and ſheweth the right Way.

90. Now the Certainty or Aſſurance conſiſteth in the Mind, that muſt be kindled and filled with the Holy Ghoſt; then the Mouth of the LORD ſpeaketh through the Outward Mouth,

Mouth, not as its Own Word, but as the Word of God: Only the noble Image in the Inward ſtandeth, as it were, trembling before the Preſence and great Power of the Lord.

91. It maketh no Words in the Name of the *LORD*, unleſs the Spirit of God doth form them: then it muſt do as a Child in Obedience; and although the *LORD* commanded Fire to fall from Heaven, as by *Elia*, it cannot contain it ſelf, it ſhall and muſt perform the Work of the *LORD* in Zeal.

92. Therefore I ſay in good truth out of my gifts, that a man ought to have a great care of himſelf, if he muſt or will ſpeak with the Mouth of the *LORD*: for if he will ſay, *I the Living Word of God ſay and do this*, then muſt the Will of the *LORD* be

there, and the Spirit of God muſt arm the Tongue, Heart and Mind, and even himſelf go with it, otherwiſe it is not the Word of the *LORD*, but of the Outward Man.

93. What the Author ſaith further of the altogether fleſhly Chriſtendom, which carrieth no more but only the Name in the Mouth, when the heart and mind are known before God to be only a Mocker of the Name of Chriſt, is ſo indeed; and he hath after his knowledg written very truly of it.

94. This Chriſtendom hath now borrowed the Mantle of Chriſt with his Paſſion, Death and Satisfaction, and hath thereunder hidden the Antichriſtian Baſtard, and covereth that ſame Man of Pride and Falſhood with the Purple-mantle of Chriſt,

Chriſt, and rideth therewith in *Babel* upon the horrible and abominable Beaſt (ſpoken of) in the Revelation of *John*.

95. It tickleth it ſelf with Chriſts Paſſion and Satisfaction; and yet will not enter into Chriſts Paſſion, Death and Reſurrection, and be born out of Chriſts Spirit; the Baſtard muſt only be comforted.

96. O! to how many an one ſhall the Mantle of Chriſt be turned to helliſh fire, wherewith he covereth the man of falſhood! There is not ſpoken only of Comfort; but, *ye muſt be born anew out of Water and the Holy Ghoſt, otherwiſe ye ſhall not ſee the Kingdom of God*, ſaith the Mouth *Chriſtus*.

97. The Will muſt be turned from Deceit and Falſhood into Righteouſneſs and Truth, if

he will be called a Chriſtian with the ground of Truth, and not only in the Mouth, but in the Deed be a Chriſtian.

98. But he that carrieth Chriſt only in the Mouth, and is not born out of the Will and Spirit of Chriſt, he is the Antichriſt, and boaſteth himſelf unjuſtly a Chriſtian; if he ſtriveth not againſt the Will of the Fleſh, and continually killeth it, then the Life of Chriſt is not in him; but the Outward Worlds and the Devils Will in the Anger of God is in him: For Chriſt ſaid, *Whoſoever entereth not in by the Door into the Sheepfold, but climbeth up ſome other way, He is a Thief and a Robber, and cometh but for to rob and ſteal; and the Sheep follow him not, for they know not his Voyce: He is but a Hireling, and the Sheep are not his own;* he ſeek-

ſeeketh only the Wool.

99. If any will be a Shepherd of Chriſt, he muſt not be a Stranger, but muſt be born out of Chriſt: he muſt be in Chriſt, that he may have Chriſts Voyce in him; otherwiſe he cannot feed Chriſts Sheep on the green Paſture. What good doth a Wolf in the Sheepfold, that intendeth nothing but prey? He doth only waſte and ſpoil the Sheepfold: Wherefore then doth a Stranger intrude himſelf for a Shepherd, not being called of Chriſt the chief Shepherd? Why goeth he about to teach the Spirit of this World in Man, which is in him afore?

100. If he will ſound the Inward, in Death incloſed, Bell, then he muſt have even that ſame Clapper, which breaketh the Death, ſo that the dead Bell

may ſound: For the Divine Sound was in *Adam* incloſed in Death: Now if any will awake the ſame, he muſt have in himſelf that ſame Living Sound: he muſt ſpeak out of Chriſts Spirit and Voyce, or his teaching is only a Jugling or playing of tricks before a dead thing, and he is only a belly-ſervant by Cuſtom, and no whit profitable to the Temple of Chriſt; for he himſelf is not therein; and how will he then bring others in?

101. The Holy Ghoſt mixeth not himſelf in the Voyce of the Wicked; the Word of the Wicked is not the Word of God: Therefore it is a meer Deceit to preach out of Art; the Art is born out of the Stars, and it awaketh none that lieth incloſed in Death; it muſt be a right hammer that will make

a dead Bell ſound.

102. And it is very higly to be lamented, that men do ſo prank with theſe Mouth-Apes, and honour them for Gods, and will alſo be called good Chriſtians, and yet name themſelves after a Wolf; and beſides ſtrive and contend for him, and make deſolate alſo their Land and Men, and deſtroy their body and ſoul for a Wolfs ſake.

103. O thou worthy Chriſtendom in blindneſs, be ſeeing, I beſeech thee; O how art thou blinded! Thou ſuffereſt thine eares to be filled with a tingling noyſe, that thou mayſt but ſleep hard in *Adams* ſleep, in the Sin-world with the Devil, and very ſecurely in the wicked fleſh; But an hard thunder wil awake thee, for thou art too too faſt a ſleep; thou wilt not yet be awaked;

awaked; let God call how he Will, yet *Adam* the old Man ſleepeth in his pleaſure.

104. That the Author alſo mentioneth, That this fleſhly *Babel* will fall, and a Fountain ſpring up in *Zion* out of the true *Jeruſalem*, is very true; and the Time is already born, that that ſhal be broken, which is grown unto and of it ſelf without Divine Order, for it hath attained its age and the bound: *The Begining hath found the End, the Middle ſhal be Manifeſted, and none ſhal be able to hinder it*; But ſeeing the child of ſin and Perdition doth ſo rage againſt it, therefore it muſt burſt and break it ſelf in pieces in its raging Madneſs.

105. But if it would enter into the Beginning, it would abide ſtanding, and its Wonders only

only would appear: But seeing it is grown in Pride, Covetousness and Envy, and in all kind of Wickedness and Malice, to what end shall that evil Beast abide? It is unfit for an Offering of God; neither will it be converted, that it might get an humane heart.

106. Therefore God caused it to be denounced, that his Children should depart from it; for the *LORD* will affright the Earth, and overturn *Babel*, and there shall a River flow out of *Zion*, that the thirsty Soul may be refreshed: For the poor shall be refreshed, and eat in his Pasture.

107. The Driver shall be broken in pieces, and then shalt thou rejoyce a little while, for thou art Wicked from thy very Youth, and seekest only the Goal

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in the Wonder: As thy Beginning was, ſo is alſo thine End; Whoſoever is blind, will not ſee it, but ſleep till the Day breakon.

108. Chriſt ſaith, *When the Son of Man ſhall come, thinkeſt thou that he ſhall find Faith on Earth?* Therefore the Time of the End is an Evil dreg, and there ſhall not be meer *Zion*, ſave only in the ſanctified Children of Chriſt: For the Beginning and the End are altogether like one another.

109. The Wonders with the high Tongue were manifeſt in the Beginning, and the Signature was exceeding well known; this cometh again in the End: But we underſtand alſo thereby a good and evil Time, when the Gates of all Principles ſhall ſtand open; as we alſo ſee this

in

in the Beginning by *Cain* and *Abel.* Therefore let every one look to it, what he ſpeaketh, teacheth and writeth, for it ſhall be tryed by the higheſt Tongue.

110. But when we ſpeak of the Temple of Chriſt, and of the River out of *Zion*, then we mean not one certain place in one Land alone; for the Temple of Chriſt is over all; we underſtand in all Tongues and Languages; although the Tongues ſhall be brought higher in one place then in another; all things according to the property of the people, and according as the Spirit is in Man.

111. For the *Temple of Chriſt is In Us:* We muſt hear Chriſt teaching In Us; if Chriſt teacheth not In Us, then the outward Mouth-cry is in Vain, and ſpoken but into the Ayr.

112. There-

112. Therefore let no man think that it will be ſo, that (ſuch) Men will come, which ſhall teach or force the Holy Spirit into Men: No; It is ſaid, *To Day, when you do hear the Voyce of the Lord, harden not your ears and hearts:* Look not after another Time, for This is the Time of your Viſitation.

113. Incline your Ears and Hearts into the Temple of Chriſt In You; caſt away your Abominations and falſe Will from you, and bring your Will earneſtly through Chriſt into the Father, and reſolve to enter no more into the Wickedneſs, as into Pride, Covetouſneſs, Envy, Anger and Falſhood: leave off from all height of this World, and humble your ſelves in the hand of the *LORD*, and in the Love towards the needy.

114. Eſteem

114. Eſteem your ſelves as ſimple Idiots in Chriſt; eſteem your Art nothing, for it draweth but away from Chriſt: Deſire to know no more but only that which the Holy Ghoſt in Chriſt will know in you, that he only may be your Knowing and Willing.

115. For the Fountain in *Zion* will not be found through any ſearch out of Reaſon: *Zion* will not firſt be begotten from Without, but from Within: We muſt ſeek and find our ſelves in our ſelves: No Man needeth to run to another place, where he thinketh the Spirit ſhall be more powerful; but Within himſelf is the Gate of the Holy Deity.

116. He muſt only enter into himſelf, and ſeek and call upon the Holy Spirit in himſelf; for in himſelf is the place where

God

God dwelleth in his Heaven, and receiveth the Will of the Soul with her Desire.

117. Whither will the Soul swing her self, being she her self is the Fountain of Etetnity? In her standeth the Principle of the Light and Dark World; she is all the Three Worlds.

118. Only this is Necessary, that like as she in *Adam* hath brought her self by her Imagination into the Earthly World (which standeth Essentially within the dark World) whereby her Almightiness (was and) is broken, and incloséd in the Death; so she turn her self again into the Light in the Almightiness, in the Spirit of Christ, who hath broke that same Death in her, (*viz.* in the Soul;) she must go again into Gods house into her self.

119. There-

119. Therefore it is neceſſary to become new born, to beget out of himſelf a New Son out of the Old; not a New Soul, but a New Image out of the Soul in the Power of the Holy Ghoſt, a Twig out-greening out of his own Eſſence in the Spirit of Chriſt, and ſtanding within the Light of the Deity, not being ſhone upon (from without,) but ſhining out of it ſelf.

120. The New Image is the food of the Fiery Soul, and fuel for her burning. The Soul eateth the Love-eſſence of the Image, and giveth out of the Conſuming, as out of the grim Dying, the high Light, and in the Light through Fire, out of the Deſire of the Love and out of the Deſire of the Fire, the high and noble Tincture of the

Holy Life, with the power of Colours and Vertues.

121. In which Power the Center of the Joy-kingdom of the Light-World ſtandeth, as the Heart of the Deity, out of which the Holy Ghoſt proceedeth: For the Fires-Center of the Soul, and the Lights-Center in the Souls Image, are it, out of which the Spirit of God is begotten.

122. The Spirit of God entereth not from Without into the Soul, but he openeth himſelf in himſelf through the Soulsfire, and through the Light-fire of the Image: He is the Holy Mans peculiar Propriety.

123. When a Man entereth into earneſt Repentance, and layeth hold on an earneſt Will to enter into the Mercy of God within himſelf, and caſteth from him-

himſelf all falſe Will, then is the grain ſown, whereout the noble Flower in the Holy Trinity groweth: Underſtand, that the Souls-Will is turned thereby out of the Dark World into the Light World.

124. And then when ſhe Imagineth into the Light World, into the Center of the Deity, as ſhe before hath Imagined into this World, then ſhe ſhall in her ſelf, in her Imagination or Deſire, grow pregnant of the Saviour; and out of this Pregnancy God is begotten always and to all Eternity.

125. Thus the true Man becometh the food of God, and God the food of Man; and ſo are We in God, and God in Us, and work with and in God, and are his true Children in him.

126. And this we had not

been able (to do,) being *Adam* brought his Souls-fire into the Grimneſs, and his noble Image out of the Soul in God, if Gods Heart had not entered again into the in Death incloſed Image of the Soul, and given himſelf into the Grimneſs of the Souls-fire, and brought again Divine Subſtantiality into the Image; underſtand, into the Eſſence of *Mary* to the Image.

127. Underſtand, the Holy Tincture aroſe together with the divine Subſtantiality in the Subſtantiality in Gods Spirit; and the Holy Blood (which the Tincture in humane Property maketh Blood) went into the middle of the *Turba* of the Soul, when the Outward Life broke on the Croſs: Then the Grimneſs of Death was broken with the Love and Meekneſs of God,

and

and tranſmuted into a Life of Joy: and here Death was ſhewed openly; For divine Love was again begotten in the grim Eſſence of the Soul; and that is our New Birth in Chriſt, into which the Deſire of our Soul muſt enter, if it will behold God, and be begotten in Chriſt out of God.

128. Chriſt is the New Stock, and we green forth as Branches in him; We muſt be born in God, and muſt alſo beget God in us, if we will be Branches on the Tree: For upon the Branches, which we are, the Holy fruit groweth, which Gods Spirit eateth in us, *viz.* the Praiſe of God.

129. Loving Brothers, jeſt not, and eſteem it not a fiction; it is known in *Ternarium Sanctum*, in the pure River out of

Zion; Let no man expect or ſtay for a golden Time, in which the Holy Spirit ſhall out of the outward Mouth cry into the hardened Man, (who will live only in the luſt of the fleſh,) I ſay, into his Beſtial Will: O no, that will not be.

130. Whoſoever will hear the Holy Ghoſt teaching out of the Mouth of another, he muſt before bring his Will into the Holy Ghoſt; and then the Holy Ghoſt preacheth unto him out of the Mouth of another within him.

131. The Time is already, that *Henoch* teacheth, and *Noah* denounceth the Deluge: there is henceforth no other ſign, then the ſign of *Elias*. Why doth the World ſtand gazing, and ſuffereth its Ears in Vain to be filled with the Stars? it is all in vain.

132. Who-

132. Whoſoever will enter with *Zion*, and praiſe God in *Jeruſalem*, he hath now the acceptable time: the Sound of the Seventh Trumpet is already Sounded: The Fountain of *Iſrael* is open: Let no Man imagine, that the Trumpets-Sound will come from this or that place: *For as the Lightening ariſeth and ſhineth unto the Weſt; ſo from the Beginning to the End is the Coming of the Son of Man.*

133. Let no man expect the Outward Prophet, he ſhineth Inwardly in the Spirit; the Outward Man ſhall not know him, for he ſtandeth in the Crown-number, and preacheth in the *Myſterium*: he is already known and found; whoſo deſireth to ſee him, let him ſeek him in himſelf, and leave *Babel*; he will find him.

134. The Right Way into Eternal Life is in Man; he hath brought the Will of the Soul into the Outward World; it muſt he again bring into himſelf, into the Inward World: Paradiſe muſt green in Man.

135. But he hath a dangerous and tedious Way to go: for the turned Will muſt enter into it ſelf again, and break-through through the Kingdom of the Stars and Elements. O how is he there held! It muſt be a great Earneſtneſs, not Hypocriſie, and an abiding with the Will in the Kingdom of the Stars.

136. The Will muſt forſake the Outward World; and yet it cannot wholly (do it,) for it muſt maintain the Outward Body: O how grievous is this in the Beginning, when that muſt be forſaken, which is ſo dear to the Out-

Outward Man, wherein his joy and glory ſtands! O how doth the Outward Man in the Souls-ſpirit hold back!

137. How exceeding many Conflicts and Aſſaults muſt there be holden! how buſie is the Devil! and ſets before the poor Soul the glory and beauty of this World, as riches and the pleaſures of the Fleſh.

138. It falleth not ſo preſently on a heap from him; the Outward Will muſt be broken in pieces with an hard bickering; and yet it dyes not, but is ſhut up in the priſon of the Inward Will, and muſt be ſervant until the breaking or diſſolution of the Outward Life.

139. Therefore I ſay upon ſure ground, that all what is taught of God, out of the Spirit of the Outward World, and heard

heard in the Outward Spirit, is not the Word of God, but *Babel*, a meer Confuſion, Miſery, Howling and Crying, and no man heareth it but only the Spirit of the Outward World; it is only an Antichriſtian Hypocriſie and a glittering Flattery.

140. A Knave goeth into the Outward Church, and a Knave ſits therein, and a Knave returneth thence, and is an hypocrite, who giveth good words before God, and comforteth and tickleth himſelf from without with Chriſts Satisfaction, yet ſtill remaineth the old Man in himſelf.

141. He ſuppoſeth God forgiveth ſins, as Life is of grace and favour given to a Murtherer, although the Conſcience doth continually accuſe the Murtherer, that he is guilty of the

the deed and of punishment: O no, it is not so: Christ said, *Unless ye turn and become as Children, ye shall not see the Kingdom of Heaven:* No Verbal Forgiving availeth before God; but it is as Christ said to those that turned to him, *Thy Faith hath helped thee.*

142. For Christs Spirit went into the Faith of the Patient, and the Faith of the sick (went) into Christs Spirit: then the Cure was there; otherwise there had been no healing.

143. This a Man may see on the Day of *Pentecost*, when those Men were attentive to St *Peter*; whose Will was bent into themselves, and desired the Kingdom of God, in them the Spirit of Christ sounded out of *Peters* Mouth: But as for those, whose Will was bent into this World, the

the Spirit paſt by them, who ſaid, *Theſe men are drunk, becauſe they ſpeak thus.*

144. So it goeth alſo Now, when the Spirit of Chriſt ſpeaketh, then ſaith the Outward Reaſon, *Theſe men are mad and hereticks:* But as for thoſe whoſe Will is turned into themſelves in a deſire after Gods Kingdom, they hear the Spirit of Chriſt ſpeak.

145. Therefore all thoſe into whoſe heart this throngeth, are admoniſhed to abide Conſtant, and to meet the golden River that floweth out of *Zion*, and they ſhall find the Pearl, for it is born; Let no man gaze on Time and Perſon; it is the Spirit of Chriſt that ſpeaketh.

146. And the Author writeth out of the Bride of Chriſt very well and truly of the Spirit of

of Chriſt, out of the New Man; But he muſt learn to diſtinguiſh this Old Mortal (being from the Spirit of this corrupted and curſed World) from the New, and not eſteem the mortal corruptible fleſh and bones for Chriſt, his Fleſh:

147. Nor to ſeek Chriſts Fleſh in the four Elements, and in the Spirit of the Outward World; but in the Root of it, as in the Holy Element, one Principle deeper then this World is; (yet) not abſent from the Outward Body.

148. Nor muſt he think the Old is Tranſmuted into the New; but as Gold groweth in the groſs Stone out of the Stone, the Sun being the Cauſe of the Tincture, and the groſs Stone the Cauſe of the Body; and yet it muſt not be underſtood, as if the

the New Body had any place or room in the Old, in its Principle; for it ſtandeth a Birth deeper in it ſelf.

149. As we may know by this, that God is in this World, and yet the World neither knoweth nor ſeeth him; He dwelleth a Birth deeper in the Center, then this Outward World is: He filleth all in this World, and yet there is nothing that comprehendeth or ſeeth him; for he dwelleth not in the World, but in himſelf: So alſo the New Man: and yet there is no ſeparation from one another.

150. Like as there is a difference between Fire and Light, the Fire not being able to comprehend the Light, although the Light is born out of the Fire; ſo alſo the New Man out of the Old,

Old, through the Entering of the Spirit of Christ, like as the Sun maketh a Tincture of Gold in the Stone.

151. But when the Author writeth, that *the Old Man falleth wholly away in the Repentance, and dyeth altogether in the Death of Christ*, he erreth; For Christ is not come for the Old Mans sake, nor is he become Man in the old defiled sinful flesh, but in the Essence of the Image, that a New Man may be born out of the Old, and dwell in the Old, yet not in the Third Principle in this outward World, but in the Second in Heaven, in God, and God in him.

152. Therefore he ought not to write, *I Christ the living Word in this my visible flesh and bones*: This none that is born out of Christ will grant him. The Outward

ward Man is conceived and born in Sin, He is not Chriſt; but the Inward Man is in Chriſt, a Member of Chriſts Body, in the Eſſence of Chriſt.

153. And that he ſuppoſeth that Nature falls wholly and altogether away from Man, when the New Birth ariſeth, that is not ſo; and in that he underſtands as yet nothing of the Eternal Nature: There falls no Nature away from him; for the Life ſtands in the Nature, *viz.* the Life of the Soul in the Eternal Nature, and the outward Spirit in the Stars and Elements.

154. The Eternal Nature holds in it ſelf the ſeven Spirits or Forms of the Deity, from whence the Holy Divine World is ſprung, and alſo this Outward World: it parteth not to all

Eter-

Eternity from Man; otherwise Man were a Nothing: For out of Nature the Myſtery of Eternity is revealed, and alſo the Divine Being, as is declared in my Book of the *Six Points*. Nature came not into Man for Sins ſake; wherefore ſhould it then for the Regenerations ſake fall away?

155. By Death the outward Nature falleth away from the Nature of the Soul; but it goeth only into the outward *Myſterium*, until the Day of Judgment; then ſhall all its here-made Wonders and Works appear therein: when the Spirit of God ſhall moor the *Myſterium* of this World, then ſhall all be manifeſt, and the *Turba* ſhall be ſeparated from the good, and given to the Dark World, and the *Myſterium* unto the New Man, yet only Holy and without ſpot.

156. And this is the Reſurrection of the Fleſh: it is not the Huſk, as the Beſtial fleſh, which ariſeth, but the Life in the Outward *Myſterium* with the Wonders; it ſhall be included in the Holy Element, and united with the Body of Chriſt the New Man, and in Eternity ſtand with its Wonders in it.

157. But not in earthly Eſſence, but as a ſhadow or figure: For by reaſon of the Divine Life this (ſame) Life of ours is eſteemed as dead; for ſo was *Adam* alſo before his *Heva*, before the Imagination; but in the Imagination the Outward Life was made manifeſt, and the Heavenly dyed.

158. This I could not (Loving Sirs and Brothers) hide from you (nor from the Author) in an Anſwer of your Book ſent

to

to me; for my Conſcience requires it in the LORD; not in any intention to reject or put down the Authors Book or high Spirit, but in Love towards him, I would communicate my gifts and underſtanding to him, into his gifts, as one member to the other, that we might edifie and acknowledg one another in Chriſt, as Members in one Body.

159. For I do very well know the Authors Spirit, and I love to ſpeak to him, ſeeing he for Chriſts Name ſake (as you mention) hath ſuffered much, and willingly hath brought his Life into Chriſts footſteps: therefore I acknowledg him for a right true Chriſtian.

160. But he need not to be aſhamed to learn to know himſelf better, and to learn more in

the Spirit in the Spouſe of Chriſt: For Chriſt ſaith, *Seek and ye ſhall find:* The Wiſdom hath neither number nor end.

161. I ſay of my ſelf nothing elſe, but that I firſt am become an *A. B. C.* Scholer, and will heartily ſeek in the Spouſe of Chriſt of the Spirit of Chriſt, in my Brethren and Members, Me in them, and them in Me.

162. I do not arrogate to me yet any perfect knowledg; for that which is perfect, is not of mine underſtanding, but revealed in the Spirit of Chriſt in my Brethren; I am in my ſelf as a Nothing, that I might be found and known to be ſomewhat in the knowledg of my Brother in his Spirit, and that God in Chriſt may be All in us, both the Underſtanding, Willing and Doing.

163. There-

163. Therefore I exhort you not to take this otherwiſe then Chriſtianly and Brotherly; for I am not a Maſter of your Spirit and Knowledg, but your help in the Lord, that the Authors Courſe may not be in vain, nor the Name of Chriſt blaſphemed in his Members, as *Babel* hath done. I have written this ſhort Declaration and Explanation to refreſh us in our knowledg in the Lord: What is more, is to be found in the Book of *the Threefold Life*, and in the three Books of *the Incarnation of Chriſt*; and do commend you all to the *Love of JESUS CHRIST.*

Dated on the Sunday,
Quaſi modo geniti,
Anno 1621.

A Theosophick EPISTLE, or LETTER,

WHEREIN

The Life of a true Christian is Described:

What a Christian is; and
How he cometh to be a Christian.

Together with a Description,

What a Titular Christian is.
What the Faith and Life of both of them is.

Written to a good Friend of his in Christian, Brotherlike and Memberlike Admonition, and a good Intention,

BY

JACOB BEHMEN,

LONDON,
Printed by *John Macock*, 1653.

The Fountain of the Heart of JESUS CHRIST be our Refreshing, Renovation and Eternal Life.

1. BEloved and much respected Friend in *Christ*, I do wish to you (out of a memberlike obligation, as one branch on the Tree is bound to do to the other) in a co-operating Desire, the open Fountain of Grace, which God hath revealed in *Christ Jesus* in our Humanity, that the same may flow in you richly, and the Divine Sun therethrough bring into the Soul his Love-beams, and therewith awake

wake and open the great Magnetick Hunger of the Soul (as the true divine Mouth) after Chriſts Fleſh and Blood; together with bodily Welfare.

2. For as much as I have often perceived by your loving Friend *D. K.* and alſo in my preſence marked, that you in the Drawing of the Father have an extraordinary Thirſt and great Longing after his Life, which he hath manifeſted in *Chriſt Jeſus*, out of his higheſt Love; therefore I would not omit out of a memberlike obligation to viſit you with a ſhort Epiſtle, upon the deſire of the *D.* and alſo of your ſelf, and to recreate and refreſh my ſelf ſomewhat in that ſame Fountain of the Life of *Jeſus Chriſt* with you; ſince it is meet Joy unto me, that our Paradiſical Pearl-tree greeneth

and

and worketh fruit in our fellow-members, to our Eternal Joy.

3. And herewith I will ſhew unto you, out of my ſmall gifts and knowledg, *What a Chriſtian is*, and *Wherefore he is called a Chriſtian*: namely, that only He is a Chriſtian, who is become capable of this high Title In Himſelf; who hath turned himſelf with his Inward Ground, Mind and Will, to the free-given Grace in *Chriſt Jeſus*; and is in his Souls-Will become as a young Child, that only longeth after the Breſts of the Mother, and ſucketh the Breſts of the Mother, whereof it liveth.

4. So alſo this Man only is a Chriſtian, whoſe Soul and Mind entereth again into the Firſt Mother, whereout the Life of Man is ſprung, *viz.* into the Eternal Word, which hath revealed

vealed it ſelf with the true Milk of Salvation in our Humanity, (being blind in regard of God,) and drinketh this Mother-milk into his hungry Soul; whence the New Spiritual Humanity ſpringeth; and the fiery Soul, being out of the Fathers Propriety, reacheth and obtaineth herewith the place of the Love of God; in which place the Father begetteth his Beloved Son; wherein alone the Temple of the Holy Ghoſt (which dwelleth In Us) is found; and wherein alſo alone the Spiritual Mouth of the Soul (which eateth Chriſts Fleſh, and drinketh his Blood) is underſtood.

5. For He alone is a Chriſtian, in whom Chriſt dwelleth, liveth and Is; in whom Chriſt after the Inward Ground of the Soul, and the Heavenly Eſſence (which

(which disappeared in *Adam*) is risen and become Living; He that hath in his Inward Ground put on Christs Victory against Gods Wrath, as also against Hell, Devil, Death and Sin, (I say, Christs Humanity, Passion, Death and Resurrection,) the Seed of the Woman, to wit, Christ in his Victory, also overcoming in him, and dayly triumphing upon the Serpents head in the Will of the Wicked Flesh, and killing the sinful Lusts of the Flesh.

6. For in Christ alone we are received to be Gods Children and heirs of Christ; not through an outward strange shew of a special grace-receiving, through a strange merit of a grace imputed from Without, but through a Childlike, Inhabiting, Memberlike and Essential grace,

grace, where the Conqueror of Death, to wit, Christ, with his Life, Substance, and Power, ariseth In Us from our Death, and ruleth and worketh In Us, as upon a Branch on his Vine; as the Writings of the Apostles throughout do witness.

7. He is not a Christian who only comforteth himself with the Passion, Death and Satisfaction of Christ, and imputeth the same unto himself as a grace-gift, and yet remaineth an Unregenerated Wilde Beast; such a Christian is every Ungodly Man; for every one will fain be saved through a grace-gift; The Devil also would very willingly be an Angel again through Grace received (or applyed) from Without.

8. But that he should turn and become as a Child, and be born

born anew out of Gods Grace-Water of Love and the Holy Ghoſt, that pleaſeth him not: So alſo it pleaſeth not the Titular-Chriſtian, who putteth about himſelf the Grace-mantle of Chriſt, and yet will not enter into the Childſhip, and the New Birth; although Chriſt ſaith, *he cannot otherwiſe ſee the Kingdom of God.*

9. For *what is born of the Fleſh, is Fleſh, and cannot inherit the Kingdom of God,* Joh. 6. *To be fleſhly minded is Enmity with God, but to be ſpiritually minded is Life and Peace:* and He alone heareth Gods Word that is born of God; for alone the Spirit of Grace in Chriſt heareth Gods Word.

10. For no man hath ſeen God; the Son alone, who is in the Fathers Unmeaſurable Boſom,

ſom, he declareth to Us the Word and Will of God in our ſelves, ſo that we hear and underſtand his Will and good pleaſure within us, and are willing to follow the ſame, but yet are oft kept back by the outward ſinful fleſh; ſo that the Working of that ſame divine Power goeth not always into the Outward Figure, and yet it goeth into the Inward Figure, in the Inward Spiritual World, whereof St *Paul* ſaith, *Our Converſation is in Heaven.*

11. Of which alſo all the Saints, and eſpecially St *Paul*, hath complained, *viz.* that they have the earneſt Will, and with the Mind of the Inward Ground ſerve God, but with the fleſh the Law of Sin; ſo that the Fleſh luſteth againſt the Spirit: Which Luſt is daily drowned and killed

in

in the Death of Chriſt through the Inward Ground, yet only in thoſe in whom Chriſt is riſen from Death; and thus *no Condemnation is to them, who are in Chriſt Jeſus:* For the Beſtial Body belongeth to the Earth, but the Spiritual Body belongeth to God: But whoſoever hath not it, is living dead, and neither heareth nor perceiveth any thing of the Spirit of God, it is fooliſhneſs unto him; according to the Scripture.

12. Therefore this Point is not ſufficiently underſtood and declared, by maintaining only and alone a Grace received from Without, and alſo ſuch a Forgiveneſs of Sins. The Forgiving of Sins and the Childſhip received into the Grace, conſiſteth in the Juſtification of the Blood and Death of *CHRIST*, when

CHRIST's Heavenly Blood tinctured us, and overcame the Wrath of God in our Soul and Inward divine Ground, being out of the Substance of Eternity, with the highest Love of the Deity in the Name of *JESUS*, and changed it again into the divine Humility & Obedience; the torn temperature of our humane Property of Obedience and good Will, entering again into the Harmony and Unity of the Properties.

13. Then was the Fathers Anger (which was awaked in our Lives Properties, and had made it self a Governor or Ruler in Soul and Body, whereby we were dead to the Kingdom of Heaven, and became Children of Wrath) turned again into that One Only Love and Likeness of God, and our Humane

mane Will dyed away in the Death of Chriſt from its own I-hood, and own Willing, and the Firſt Humane Will (which God out of his Spirit gave into *Adam*) out-greened again through the Victory of the ſweetneſs of God in Chriſts Heavenly Blood. Then was the Devil and Hell (which held Men captive) confounded: for this the dry Rod of *Aaron* did ſignifie, which greened in one night, and bare ſweet Almonds.

14. Now as the Sin came from one, and thronged from one upon all; ſo alſo the ſweet Grace and Victory in Chriſt thronged from one upon all: The Death and the Anger was broken (in pieces) in Chriſt, in that one Adamical Soul, and a poſſibility to Grace, through the Breaking of Death, was opened:

through which broken Gate the Souliſh Will may again turn it ſelf into the firſt Mother (out of which it came in the Beginning) as into the Childſhip or New Birth of a New Life and Will. There it may attain and reach the ſweet Blood of *Jeſus Chriſt*, which in Chriſt in our Humanity brake in pieces the Gates of Death, and changed the Anger of God in our Humanity in himſelf into Love, wherein the poor captive Soul drinketh out of Gods Fountain, and refreſheth her ſelf in her fire-breath, whereout the New Greening out-greeneth, the Hunger and Deſire of the Soul becoming (then) Subſtantial in the Blood of Chriſt after an heavenly manner.

15. Now like as the Breaking of Death muſt be done in the

the Perſon of Chriſt in our Soul and Humanity, ſo that the Eternity in Chriſt (wherewith he was come from Heaven, and alſo was in Heaven, *Joh. 3.*) overcame the Time (as the Life and Will of the Time) and did change Time with its Will into the Eternal Will of the Deity, and all that was to be done in our received Humanity: So muſt alſo the Deſire of our Soul receive into it ſelf that ſame Eternal Will in Chriſt, (where Time and Eternity ſtand in an Harmony and Concordance,) and through that Power ſink it ſelf into the Childſhip, as into the Grace, that the ſame Inward Paradiſical Ground, which dyed in *Adam*, might again out-green in the Will of the Obedience of Chriſt, through his Heavenly and from us received humane Blood.

16. In our ſelves muſt the Expiation be manifeſted through Chriſts once made Expiation; indeed through that which once was made in Chriſts Blood and Death: But that ſame which once came to paſs in Chriſt, muſt alſo do it in me; it muſt now through Chriſts Bloodſhedding come to paſs alſo in me. Chriſt ſheddeth alſo his Heavenly Blood into my Deſire in my poor Soul, and tinctureth the Wrath of God therein, that the Firſt Adamical Image of God may again appear, and become ſeeing, hearing, feeling, taſting and ſmelling.

17. For that Image which dyed in *Adam* from the Heavenly Worlds Eſſence, as the right Paradiſical one, dwelleth not in the four Elements; its Eſſence and Life ſtandeth not in this World,

World, but in Heaven (which becometh revealed in Christ in us,) as in the one pure(and) holy Element, whereout the four Elements in the Beginning of Time are sprung; and that same New Inward Spiritual Man eateth Christs Flesh and Blood; for he liveth and is in Christ: Christ is his Stock, and he is a branch on the Stock.

18. For every Spirit eateth of that of which he hath his Original: as, the Animalish Mortal Soul eateth of the Spirit of the World, of the Stars and Elements, of the Kingdom of this World: But the true Eternal Soul (which is breathed out of the Eternal Word into Man, as a Divine Life) eateth of its Mother, as out of the Holy Substantial Word of God.

19. But seeing that this, after

her ſeparation from God, was not poſſible for her, therefore came that ſame Word of Life, as her true Mother, again to the out-turned Soul, into this Vale of Miſery, into the Priſon of Hell, and brought its Heavenly Subſtance into our Humane, as a Body for the Soul, and therewith embraced and encompaſſed our poor captive Soul, and did open again her heavenly Mouth (afore dead in the Anger of God) with the Tincture of Love, ſo that the poor Soul can again eat heavenly Manna: Which eating ſtood in Chriſts Perſon (with our received Humanity, in the Temptation of Chriſt in the Deſart) again in the tryal, when *Adam* in Chriſt ate Manna again from Paradiſe forty days.

20. Therefore I ſay, that if any

any one be a Christian, he is it not through an imputed grace-shew from Without: his sins are not forgiven him through the once happened Word-speaking from Without, as a Lord in this World giveth a Murtherer his Life through an outward imputed Grace: No, no, this availeth nothing before God.

21. There is no Grace where-through we can come to the Childship, save only in the Blood and Death of Christ: Him alone God hath made and fore-ordained to be unto him a Throne of Grace (or Propitiation) in his own Love, which he hath brought into him in the sweet Name *JESUS* out of *JEHOVAH*: He is that only Offering which God receiveth, that can reconcile Gods Anger.

22. Now

22. Now if that ſame Offering ſhall do me good, then muſt it alſo come to paſs in me: the Father muſt beget and give his Son into the Deſire of my Faith, ſo that the Hunger of my Faith may lay hold of him; and if the Hunger of my Souls Faith comprehendeth him, as in his promiſed Word, then I put on him in his whole proceſs of Juſtification in mine Inward Ground; and immediately the killing of the Wrath, Devil, Death and Hell beginneth (and goes on) out of Chriſts Death in me.

23. For I can do nothing, I am dead to my ſelf, but Chriſt doth it in Me; when He ariſeth in Me, then I am dead in my ſelf, in reſpect of the true Man, and he is my Life, and what I live, I live to Him, and not to Mine-

Minehood; For Grace killeth my Will, and ſetteth it ſelf for a Lord in the place of mine I-hood, that I may be a Work of God, who doth therewith what He Will.

24. And then I live in Two Kingdoms, to wit, with the Outward Mortal Man, in the vanity of Time, wherein the Yoke of Sin yet liveth, it Chriſt taketh in the Inward Kingdom of the divine World upon Himſelf, and helpeth my Soul to bear it.

25. For the Yoke of this World is Chriſts Burden, which he muſt bear until he ſhall again deliver up the Kingdom to his Father, which He hath given him; for He ſaid, *All Power in Heaven and Earth is given to Me of my Father*: So is alſo this Burden given to him, that He ſhould

ſhould bear Gods Anger, Hell, Death, and all evil in us, as *Eſaias* ſaith: He took on him our Diſeaſes, and carried our griefs, but we did count him ſtricken, ſmitten of God and afflicted.

26. Whence it is, that a Chriſtian muſt be a Croſs-bearer; For ſo ſoon as Chriſt is born in him, the aſſaulting of Hell and the Anger of God in the Eternal Nature goeth on; then the Hell in Man is deſtroyed, and the Serpent is trampled upon; whence great Unquietneſs, Perſecution and Reproach from the Devil, and the corrupt World, ariſeth over the outward ſinful Man: then the outward ſinful Man muſt ſuffer himſelf to be condemned, and judged to Damnation, of Gods ſevere Juſtice in the Anger, by the Children of the Anger, ſeeing

that

that another Man liveth in him which is not like to the Outward Mortal: therefore Gods Juſtice executeth its Judgment in Anger upon the Sin-houſe, as alſo all the Miniſters of Gods Anger.

27. Then Chriſt helpeth to bear the Yoke, and Man is ſacrificed in Chriſts proceſs, contempt, and ſcorn, in his Suffering and Death, unto the Juſtice of God, in the Wrath, and he becomes like unto Chriſts Image.

28. The Holy Scripture witneſſeth in all places, that we are Juſtified from ſins by *Faith in Chriſt*, not by the Works of our Merit, but by the *Blood and Death of Chriſt*; which indeed is ſo taught of many, but rightly underſtood of few that teach us.

29. Men

29. Men indeed teach us the Imputed grace; but what Faith is, how it is begotten, what it is in its Essence and Substance, and how it layeth hold on the Merit of Christ with the Grace, in that the most part are dumb and blind, and rest by an Historical Faith, *Jam.* 2. which is but a bare knowledg, the Man of Sin tickling and comforting himself therewith, and through such Imagination flattering himself, and naming himself a *Christian*, though he is not become capable of this so high a Title, but is only a Titular Christian, covered from Without with Christs Purpur-mantle; of whom the Prophet saith, *They draw neer unto me with their lips, but their Heart is far from me*: And Christ said, *Not all that say, Lord, Lord, shall enter into the King-*

Kingdom of Heaven; but they that do the Will of my Father in Heaven.

30. Now Christ alone is the Will of the Father, wherein the Receiving of Grace and the Childship is; and no man can do the Fathers Love-Will, but only that only Grace-Throne Christ himself, as the Scripture saith, *No man can call God, LORD, without the Holy Spirit In Him.*

31. For we know not what we pray before God as we ought, but He, even the Holy Spirit, maketh Intercession for us with inexpressible Sighings before God in our selves, as it pleaseth God: We cannot attain unto any thing by our Willing and Knowing; He is too deeply hidden to us; For it lieth not in any Mans Knowing, Will-

Willing or Running, but in Gods Mercy.

32. Now there is no Mercy, but only in Chriſt: and if I ſhall reach that Mercy, I muſt reach Chriſt in Me: If my ſins ſhall be blotted in Me, Chriſt muſt perform it in Me, with his Blood and Death, and with his Victory: If I ſhall beleeve, then muſt the Spirit, the Deſire and the Will of Chriſt, beleeve in my Deſire and Will; for I cannot Beleeve.

33. But he receiveth my Will being reſigned to Him, and encloſeth it in his Will, & bringeth it through his Victory into God: there He intercedeth for the Will of my Soul in his Will before God, and thus I am received as a Grace-child in his Love-Will.

34. For the Father hath manifeſted

nifeſted his Love in Chriſt, and Chriſt manifeſteth the ſame Love in my Will being reſigned to him: Chriſt draweth my Will into himſelf, and cloateth it with his Blood and Death, and tinctureth it with the higheſt Tincture of the Divine Power: Thus it is changed into an Angelical Image, and getteth a Divine Life.

35. Whereupon that ſame Life beginneth to hunger after its Body, which Body is the corrupt fiery Soul, whereout the Will is entered into Chriſt: thus the New Life in Chriſt doth now alſo tincture the Soul, ſo that the Soul in this Will-ſpirit getteth a right divine Hunger, and becometh deſirous of the Divine Grace; and beginneth to behold her ſelf in this Divine Will-ſpirit in Chriſt, what

ſhe is; how ſhe in her Properties is ſeparated from God, and how ſhe lieth captive in Gods Wrath, and acknowledgeth her abominations, as alſo her Deformity in the preſence of Gods Angels; there ſhe hath nothing wherewith ſhe may protect her ſelf; for ſhe ſeeth that ſhe ſtandeth in the Jaws of Death and Hell, environed with evil Spirits, which bring their Deſires always into her to deſtroy her.

36. Then ſhe ſinketh down into that ſame New-born Spirit of the Will, and ingulfeth her ſelf into the meereſt Humility; then the Spirit of Chriſt taketh hold of her, and bringeth her into this New-will-ſpirit, that the Soul eſſentially feeleth it: Whereupon the Divine Joyful Look ariſeth in the Soul (as a

New

New Eye) wherein the fiery Soul conceiveth the *Ens* and Substance of the Divine Light in her self; whereupon she hungereth and thirsteth after Gods Grace, and entereth into a powerful Repentance or Penitency, and bewaileth the Evil which she hath committed.

37. And in this Hunger and Thirst she receiveth Christs Flesh and Blood; for the New Will-spirit (which in the Beginning entered into the Grace of Christ, which Christ also hath received into himself) becometh now Substantial by the Magnetical Impressing, Hungering and Desiring of the Soul.

38. And this Substantiality is called *Sophia*, as the Substantial Wisdom, or the Body of Christ; and in this the Faith in

the Holy Spirit consisteth; here Christ and the Soul beleeve in one ground.

39. For the True Faith consisteth not in thoughts, or in a meer assenting to the Histories, *viz.* that a man impresseth into himself, that Christ is dead for his sins; but it is a Receiving of the promised Grace of Christ; it receiveth Christ into it self; it Impresseth him into his Hunger, with his heavenly Flesh and Blood, with the Grace which God offereth in Christ.

40. Christ feedeth the Soul with the Substance of *Sophia*, as with his Body and Blood; according to his saying, *Whosoever eateth not the Flesh of the Son of Man, he hath no Life in him; but whosoever eateth the same, he abideth in him.*

41. And herein also Christs Testa-

Teſtaments and alſo the Chriſtian Faith do conſiſt: For an Unſubſtantial Faith is as a ſmoking Fire, or mother of Fire, in a moiſture, that would willingly burn, and yet hath no right *Ens* thereto: but when a right *Ens* is given to it, then that little ſpark of fire encreaſeth, out of which a fair Light ariſeth, which ſhineth round about: and then is (revealed or) manifeſted, how in the Wood ſuch a fire and fair light lieth hidden, which before was not known.

42. So alſo in a Child of God: While the poor Soul is wrapt up in the Anger of God, ſhe is as a glimmering Wick, that would willingly burn, and yet cannot by reaſon of the Vanity of the Sins and the Anger of God; But when the Soul (as the little ſpark of the Divine

Fire) getteth into it ſelf Gods Love-*Ens*, as Chriſts Fleſh and Blood, then that ſame little Spark beginneth to become a great Fire and Light, which ſhineth and lighteth about it ſelf with fair Vertues and good Works, and liveth in great Patience under the Vanity of this World, and yet groweth forth as a fair Flower out of the wilde Earth.

43. Whereof we have a Similitude in the Sun and the Earth; namely, if the Sun ſhould not ſhine upon the Earth, no fruit could grow: But when the Sun doth ſhine on the Earth, and throngeth himſelf into the *Ens* of the Earth, then the *Ens* of the Earth receiveth the Vertue of the Sun into it ſelf; whereupon a great Hunger ariſeth in the *Ens* of the Earth

after

after the Vertue of the Sun, and this ſame Hunger impreſſeth the Vertue of the Sun; and by this ſame Hunger of the *Ens* of the Earth (which goeth after the *Ens* of the Sun in the height) an Herb is drawn out of the Earth, with a ſtalk, wherein the *Ens* and Vertue of the Sun alſo goeth in the encreaſe (or growth) in the height, and the Sun with his Light-beams becometh Subſtantial in the *Ens* of the Earth, in the ſtalk and root: and a man ſeeth how through the power of the Sun and Stars in the Spirit of the World another body cometh out of the ſtalk, then the root in the Earth is: alſo, how the ſtalk doth bring it ſelf into a button, to a fair flower, and afterwards to fruit: a man may alſo ſee, how the Sun afterwards from time to time ripeneth and

ſweeteneth the ſame fruit.

44. So alſo it is with Man: the Souliſh ground is the Divine field; when it getteth the Divine Sunſhine into it ſelf, then a Divine Plant ariſeth thereout: This is the New Birth, whereof Chriſt ſpeaketh. Now this Plant muſt be nouriſhed and drawn up from above by the Divine Sun, and by the Divine Water and the Divine Stars, as the Divine Power, until it cometh to be a Divine Body of a Divine and Angelical Figure, as the body on the ſtalk.

45. And as the body on the ſtalk muſt ſtand in rain, wind and ſtorm, in heat and cold, and ſuffer the Sun to ripen it: ſo muſt a Chriſtian ſtand in this thorny World in the awaked Anger of God, in the Kingdom of the Devil amongſt many wicked

wicked Men, and ſuffer himſelf to be beaten with ſcorn and contempt, and yet muſt turn his Hope from all Creatures alone into the Divine Sun, and ſuffer him to ripen him, and to beget him to an heavenly fruit.

46. Not houſes of ſtone, nor humane Ordinances do beget him; but the Divine Sun, in the divine Stars of the powers of the Word of God, in the Temple of Jeſus Chriſt in himſelf, doth beget him out of the Fountain of Life, *Jeſus Chriſt*, ſo that he is a branch on the Vine of Chriſt, and bringeth forth good grapes, which the Divine Sun ripeneth, that Gods children, as his loving fellow-members, may eat them, whereby they alſo do out-green in and with him; which grapes are good Doctrine, Life and Works.

47. A man muſt come to the practiſe, working and fruit-bringing, otherwiſe the New Birth is not yet manifeſt in him, nor the noble Branch yet born: No tickling, comforting and boaſting of Faith, availeth (any thing,) if ſo be the Faith becometh not a Child conformable to God in Eſſence and Will, which doth bring forth divine fruit.

48. All that wherefore men now ſtrive and contend, alſo deſtroy Land and people, is only a meer husk without fruit, and belongeth to the fiery World, for ſeparation: There is no true Underſtanding in any party: they contend all only about the Name, and the Will of God, and no party will do it: they mean and mind nothing but their own glory, and the luſt of the fleſh: Were they Chriſtians,

they

they would have no ſtrife.

49. A good Tree beareth good fruits for every one: and although it muſt ſuffer that the wind oft breaketh off its branches and fruit, as alſo that the Sun dryeth them up, and when they are ripe that ſwines devour them, and that they be troden under feet, yet it endeavoreth ſtill to bring forth more good fruits.

50. So alſo a true Chriſtian in Chriſt can will nothing elſe but what Chriſt willeth in him: although he muſt ſuffer that his good fruits (which do out-green and grow forth out of the Inward Man) be often trampled upon, and ſpoiled by his Evil fleſh and blood, as alſo by the Devils Wind, and the Wickedneſs of the World; yet the Tree of the new Plant abideth ſtanding

ing in the Life of Chriſt, and out-greeneth through the outward mortal Man againſt all hinderance and oppoſition; like as Eternity greeneth through the Time, and giveth to the Time Life and Power: And as the Day out-greeneth through the Night, and changeth the Night into Day, whereas yet the Night remaineth in it ſelf, and is not diſcerned in the Day: ſo alſo the Divine Day out-greeneth in us, through our Eternal Night, and changeth the Night, to wit, Gods Anger, Hell, Death, Anguiſh, and Eternal Deſtruction, into the Divine Day of Joyfulneſs; although the Dark Night with the *Ens* of the Serpent and the Poyſon in fleſh and blood, rageth and ſtriveth againſt it.

51. Therefore beloved Sir,

and

and Chriſtian Brother, we have more need to endeavor for the growth of the noble Pearl-tree, and how we may come to it, then to run after the unprofitable pratling and fancy, where one Brother deſpiſeth, reproacheth and proclaimeth the other for an Heretick, nay, giveth him to the Devil for an Opinions ſake, which he hath made to himſelf.

52. I tell you in my knowledg given me of God, that it is a meer Deceit of the Devil, who doth thus bring us poor men into Opinions, contemning and reproaching, that we ſtrive for the husk, and mean while loſe Love and Faith, and attain not to the New Birth.

53. Our whole Religion is but a Childrens-work, namely, that we wholly go out from our

own

own Knowing, Willing, Runing, Diſputing, and reſolve to enter into the Way, which bringeth us again into our Loſt Country, and how we may return to our Mother, who hath born us in the Beginning out of her ſelf.

54. Now if we will do this, we muſt not come to her in(our) own Will, in Pride and Contempt of her Children, our fellow-Chriſtians and fellow-Members: for we are the Loſt Son, who is become a Swineherd, and have ſpent our Patrimony filthily with the ſty-hogs of the Devil and the World: We muſt enter into our ſelves again, and well conſider our ſelves and our Fathers houſe, and muſt ſet before us the Mirror of the Law and the Goſpel, and ſee how far we are departed from

from Gods Righteouſneſs and Truth; as alſo from the Brotherly Love, and well examine our Heart whereto it is enclined.

55. Now when we do this, we ſhall find in our ſelves many hundred Evil Beaſts, which we have placed in the ſtead of God, and ſtill do honour the ſame above God; and ſhall then firſt ſee what terrible Beaſts are become manifeſt in *Adam*, through the falſe Luſt; and wherefore God ſaid to *Adam*, *The ſeed of the Woman ſhall break the Serpents head*, to wit, of the monſtrous Beaſts.

56. *Viz.* We ſhall firſt ſee in our Deſire the proud *Lucifer*, who is departed from the Divine and Brotherly Humility, and contemneth the Members of his Body, and hath ſet himſelf

over

over them as a God and Lord; in whom there is no Divine Love, either to Love God or his Neighbor.

57. Secondly, We ſhall find a Beaſt in our Properties, which is like a covetous greedy Sow (or ſwine) which will draw all to it ſelf, and alone eat and poſſeſs all, and deſireth more then it needeth, wherewith the proud *Lucifer* may brag and vaunt himſelf that he is a God over Subſtance, who can domineer, and hath power and might over his fellow-branches: and we ſhall ſee how this proud *Lucifer* hath broken himſelf off from the Tree of Life, and from the growth of Love, and would be a Tree of himſelf; therefore he is alſo dryed up in reſpect of God.

58. Thirdly, We ſhall find the poyſonous envious Serpent

in

in our Property, which ſtingeth about it as a Poyſon, *viz.* Envy, which wiſheth no man ſo well as it ſelf; which ſtingeth and rideth in other mens hearts, and ſlandereth them with words, and praiſeth only the proud *Lucifer* in it, and calleth its falſhood an Angel of God.

59. Fourthly, We ſhall find the fiery Dragon ſitting in Helliſh fire in our Property, *viz.* Anger, which (if Covetouſneſs and Envy cannot obtain it) will ſtrike with fiſts, and take it by force, and is ſo raging mad that he burſteth his Life for Wickedneſs, and breaketh in the fiery Malice, and is a very dry branch on the Tree, which is only fit for the fire.

60. Fifthly, We ſhall find many hundred Beaſts in our Deſire, which Pride loveth and

over them as a God and Lord; in whom there is no Divine Love, either to Love God or his Neighbor.

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honoreth more then God, and Covetousness draweth to it self for a Treasure, wherewith Pride braggeth as if they were Gods, and thus doth withdraw from his Brother his Life, that he is forced to spend it in misery and trouble, through his Violence and Extortion.

61. Now when a man doth thus behold himself in this Mirror of his Self-hood, and is become aware of these evil Beasts, then he may rightly imagine them to himself, and hereby consider the grievous Fall of *Adam*, and think, that all these evil Desires, one with another, have their original in him, out of the Monster of the Serpent, through the Devils bringing-in of them into our first Parents.

62. For all the Properties of the Desires lay in *Adam* in an Har-

Harmony and Equality, and the one loved the other: But such false Desires are sprung up in Men through the Devils Envy, which awaked the false Lust in *Adam* and *Eve*, to prove the Discord and Unequality, and to taste what Good and Evil is, to feel Heat and Cold, and to try the multitude of the Properties; so that now these Lusts draw and desire their like unto themselves, and every Desire of these Properties is a several Lives-hunger in Man, which hath broken it self off from the Harmony, and against the Love and Likeness of its fellow-branches and Brothers, lustfully desireth to draw their Life and Maintenance to it self, and to make it self a Lord over it; and will be its Own.

63. All which runneth against

the Divine Will and Ground, and is a perjury againſt God; and is alſo againſt the Courſe of Nature; as a Man may ſee by the Earth, Trees, and all Plants, how all ſtand and grow lovingly one by the other, and rejoyce in one Mother; and how one branch on the Tree doth in-flow to the other his ſap and vertue, and the one ſerveth the other.

64. For ſo was alſo the Life of Man (*Joh.* 1.) brought out of the Eternal Word into the Image of Man (being out of the *Limus* of the Earth) in a lovely Equality (and Harmony,) ſo that all the Properties of the Life ſtood in an equal Weight in the Temperature in one Love, and did love themſelves (or one another.)

65. But when the Devil did throw his Poyſon and falſe De-

ſire

ſire therein, then the Properties of Life were divided into many Deſires; whence Strife, Infirmity, Diſſolution, and the Groſſneſs of the Body is ſprung, through the falſe Deſire and Bringing-in of the Beſtial Properties, whereby the Image of God (which was from the Heavenly Subſtance) diſappeared; whereof God ſaid unto them, *What Day thou ſhalt eat of the Plant of knowledg of Evil and Good, thou ſhalt dye the Death*, that is, to the Kingdom of God; as it alſo came to paſs.

66. And we ought to imagine really to our ſelves, that this Beſtial falſe Deſire in Men, is the Monſter of the Serpent, and an Enmity with God and the Kingdom of Heaven; and that we therein are nothing elſe but Children of Hell and the

Wrath of God, and may not therein inherit or poſſeſs the Kingdom of God: neither is God revealed in any ſuch Deſire, but only his Anger, and the Property of the Dark and of the Earthly World: and we live therein only to the Vanity of this World, and ſtand therewith only upon the Pit of the dark World of the Anger of God, that is, of Hell, which every hour opened its Mouth after theſe Properties, and counteth theſe Properties its (own) fruit and children, which it ſhall reap, which alſo belong to it by right of Nature: for theſe Deſires are all originally from it, and ſtand with their root in the ground of Hell and Deſtruction, and indeed no otherways.

67. Therefore ſaid Chriſt, *Unleſs a Man be born anew, he ſhall*

not

not see the Kingdom of God. All these false Wills and Desires are predestinated to Damnation; if any Will see God, he must turn again, and become as a Child, and be New-born in the Holy Ghost, through the Water of Eternal Life, as through the Heavenly *Ens*, which God hath revealed in Christ, that the first right Man, which dyed in *Adam* (being from the Heavenly Worlds Substance) might again in Christ out-green and become Living.

68. All these Beasts are condemned, and must dye in us; and although somewhat of their Desires remaineth yet hanging on us in the flesh, yet they must all be killed, during this Time, in the Soul, as in the Inward Ground, and the Inward Souliſh Life be tinctured through the

true Tincture in the Blood of Christ, that the Properties of the Inward Ground may again live in Harmony; otherwise they cannot reach the Deity in themselves.

69. Now when a Man knoweth this, he cannot better be rid of his evil Beasts, then that he presently that very hour bring himself, with all his powers, into such a strong Will and Purpose, that he will hate these Beasts of the Devil, seeing they are only the Devils Servants; and that he will turn again into his lost Country, into the Childship and Unity; and look upon himself no otherwise then upon the poor lost Swineherd, for he is it also himself, and indeed no other nor better; and so instantly with the turning of his Soul, come to the Father in highest Humility, with acknow-

acknowledgment of his own Unworthineſs, who hath ſhameleſly conſumed the beſtown Inheritance of the Merit of Chriſt; and ſo enter into Repentance.

70. Let him but give his earneſt Will thereinto out of all his Powers, that he this very hour, even now, will repent and amend, and love no more theſe evil Beaſts: But it muſt be Earneſtneſs, and not to think of a day, week or year; but his Mind muſt condemn them to the Damnation of Death, and not will love them any more, but count them Enemies, and will turn it ſelf to the Grace of God.

71. When this cometh to paſs, I ſay in high Truth, that then he may turn himſelf to earneſt prayers in Humility, and beſeech God for Grace; and although his Heart ſaith utterly

No,

No, and the Devil ſaith, Stay yet, it is not good Now; and when to morrow cometh, then ſaith he again, To Morrow; and ſpeaketh into the Fleſh; thou muſt firſt do this or that; gather firſt a Treaſure, that thou mayſt not need the World, then (afterwards) enter into ſuch a Life; Yet, I ſay, the Mind muſt remain and ſtand firm in the Purpoſe, and think with it ſelf; Theſe ſuggeſtions are mine evil hungry Beaſts, theſe I will kill, and drown them in the Blood of Chriſt, in his Love; none of them ſhall live any more in me, for I will have no more of them: I am now in the Way to mine ancient Father, who hath ſent his Son to me in my Miſery, who ſaid, *Come to Me all ye that are laden with ſins, and are grieved with them, I will refreſh you*; *My*

Father

Father will give the Holy Ghost to them that ask Him for it.

72. Let him imagine this to himself into his heart, and come with the lost Son to the Father; and when He shall see that the Soulish Mind is directed to Him, and would willingly turn, and yet cannot, then He will presently meet him, and clasp the Soul into the arms of his Drawing, and bring her into the Passion and Death of *Christ*; where she through earnest Repentance will dye from the cruel horrible Beasts, and arise out of the Death of *Christ* with a new Will, and a right Divine Desire, and begin to be another Man indeed; and he will then not a whit esteem that which he hath loved before, and held for his treasure; and it will be to him, as if he had it, and also, had it not: and afterward

ward he will in all his power eſteem himſelf but a Servant of God.

73. For ſo ſoon as he can but maſter the proud *Lucifer* with his Pride, all the other evil Beaſts, one with another, grow weak and faint, and loſe their Regiment; although they yet live in this Time in this Earthly Fleſh, yet they are but only as an Aſs, which muſt carry the ſack, or as a mad Dog in a chain; their ſtrength is broken.

74. For when *Chriſt* riſeth, *Lucifer* muſt lie captive: and if it ſhould be Earneſt, ſuch a precious Jewel ſhould follow upon it, which this Pen cannot deſcribe here, and thoſe alone know, who have been at the Heavenly Marriage, where the noble *Sophia* is eſpouſed with the Soul; whereof *Chriſt* ſaid,

That

That *there is such a great Joy in Heaven over One Sinner that Repenteth before ninety nine Righteous:* Which Joy is also performed in the Heaven of Man, in the Desponsation: This is understood of those that are Ours.

75. My Beloved and Christian fellow-Brother, I thought it good Christianly and Well-meaningly to put you in mind of this; and out of my little Treasury in a Childlike Simplicity to decypher it unto you; not intending thereby to shew or set forth my self, but out of a true hearty Desire, in a fellow-wishing, that this might be felt in your heart; and I also might refresh my self a little with you, as a fellow-member, though absent, and yet present in the Desire, and co-operating in the Divine

Divine Gifts; and this upon your Desire, as formerly is said.

76. And if my good Will should find place, and God would open the Door of his Mystery, then had I yet haply, some other, more precious Jewels in my little Treasury, wherein Time and Eternity may be known; being ready therewith to serve you: and so I commend you, together with all your Beloved ones, to the sweet Love of *JESUS CHRIST*, into his Grace and into his Will.

MVSEVM
BRITAN
NICVM

FINIS.